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UNDER THE SUPERVISION OF

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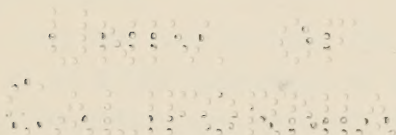
# GREEK PROSE COMPOSITION

*FOR USE IN COLLEGES*

BY

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## PREFACE

IN the following exercises, which are intended for use in college classes, it is assumed that the student has had some practice in turning connected English sentences into Greek, and that he is therefore familiar with the ordinary forms of inflection. No attempt has been made to indicate which exercises are intended for any particular year: as the conditions to be met are not everywhere the same, this has been left to the judgment of those in charge of the instruction.

For the ordinary course one hundred and twenty exercises have been given: to these have been added thirteen (Nos. 121-133) for those who desire to have material for practice in the imitation of Demosthenes, and twelve for those who would have similar material for translation in the style of Plato. These twenty-five exercises may, of course, be used by those who do not aim at definite imitation of any particular author.

The introduction does not seek to take the place of the grammar, or to be at all a full exposition of its principles. In the notes there given differences between the two idioms are considered from the point of view of one who is attempting to translate from English into Greek.

The vocabulary gives all the words that the student needs in writing these exercises. In the few cases where a word may not be found, if it is not given below the exercise in

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which it occurs, a reference to §§ 108 ff. will explain the omission.

Any attempt at the present time to deal, even in an elementary way, with matters pertaining to the study of Greek syntax must to some extent show the influence of the masterly and original work done by that eminent scholar, Professor Gildersleeve: for one who has had the privilege of being associated with him as pupil and as colleague this influence is likely to become paramount. In acknowledging my indebtedness both to him and to the general editor of this series, Professor Smyth, who has given me the benefit of many valued suggestions, it is only just for me to state that neither of them is in any way responsible for such shortcomings as may be evident in this book.

E. H. SPIEKER.

JOHNS HOPKINS UNIVERSITY.

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## GREEK PROSE COMPOSITION

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I. At the very outset of a course in the translation of English into Greek the student should be careful to bear in mind that it is Greek *prose* which he is to make use of in his translation, and that therefore all forms and constructions which are peculiar to poetry should be diligently avoided. One of the charms of Greek poetry lies in the very fact that it has, to a large extent, a vocabulary and a syntax of its own, and if the student acquires the habit of thinking that such words and constructions belong to the everyday language of the people, or even to the prose of literary effort, he will lose all appreciation of that which should be keenly felt, if he is to do justice to the wonderful literature which he is studying.

The Greek is not unlike our own language in this respect; for English poetry, too, has many words and usages of its own, and one can readily understand how much will be lost in the reading by that foreigner to whose mind all words and forms used by the poet are but such as might be employed in ordinary speech.

To the beginner who has recently come from the reading of Homer and for whom many of the words used by the great poet stand out as the first to be thought of in the

translation of certain English words, this suggestion is all-important.

But it is not only where the words are entirely different that this is to be borne in mind; there are other cases where the difference is not so evident, but which are no less important. So the simple verb is at times used in poetry, while a compound is regularly found in prose; or perhaps the simple verb is found only in certain tenses in prose: *e.g.* the verb *κτείνω* is a poetic form, while the compound *ἀποκτείνω* occurs regularly in prose; the same may be said of *θυήσκω* and *ἀποθυήσκω*, except that the perfect *τέθνηκα* is used in prose. So the preposition *σύν*, freely used in poetry, occurs rarely in prose; on the other hand, compounded with verbs it is used regularly. Occasionally, it is true, a prose writer makes use of poetic words and constructions, but when this is done it is a conscious reminiscence, or the author becomes for the time being a true poet, as Plato often does.

Again: the word "Greek" stands for a number of dialects in each of which we have at least some literary remains. When we speak of translation into Greek we restrict the word to that dialect which has become the standard, just as we do in the case of English or German, or any other modern language. The standard in Greek is the Attic dialect. The beginner who has read Herodotus will therefore have to ask himself whether that which he would write is found in that author alone, and not in the Attic prose writers: if so, such forms should be avoided.

In the following brief summary only such constructions are given as are found in standard Attic prose, or else it

is plainly stated that they are poetic or dialectic; and in the same way only prose words are admitted in the vocabulary. The work of avoiding poetic words and constructions will therefore not be difficult; but the student is earnestly advised to make diligent comparison of the vocabulary and syntax of the prose and poetry which he reads, and in this way to impress on his mind, so as thoroughly to appreciate, that which is distinctive in both spheres of literary effort.

2. Next to a fair knowledge of the uses of the cases, which it is assumed that the learner has already acquired, one of the most important things to master at once is the use of the prepositions and conjunctions. A list of the former is appended to this introduction, and this list should be frequently consulted until the several uses there given of each preposition are well under control.

3. As to the conjunctions the most important principle to be grasped is this, that *in connected discourse the Greek did not ordinarily, except for rhetorical effect, allow a following sentence to begin without a conjunction*. If there is logical continuity in the thought, there must be logical connection, and this connection the Greeks expressed. Take the English: 'I was not present at their banquet; I had to go somewhere else.' Though these sentences are formally unconnected, there is certainly some relation between them: the second evidently assigns a cause for the statement of the first. The English is often satisfied to imply such relation; in Greek it is regularly expressed: the sentence would therefore read: οὐ παρῆν αὐτοῖς συμπέ-  
νουσιν, ἔδει γάρ μ' ἄλλοσε ἵέναι.



4. In such cases as the one just given it is easy to see the reason for the Greek use of the conjunction; there are others where the connection does not seem so plain to us: *e.g.* in beginning a narrative or direct statement which has been announced or referred to in what precedes, the Greek uses the conjunction *γάρ*.

I will tell you the following story: There was once a time, etc.  
*τόνδε τὸν λόγον ὑμῖν ἐρῶ · ἦν γάρ ποτε χρόνος, κτέ.*

5. The connective most frequently employed, especially in narration, is the conjunction *δέ*. Let the student convince himself of the truth of this statement by reading several pages of narrative Greek; he will soon feel that frequent repetition of the particle was readily allowed.

6. The two particles *μέν* and *δέ* are often paired. They give us one of the many proofs of the Greek's innate love of antithetical statement. Such a *μέν* always looks forward to something which is to follow, and never connects its own sentence with what precedes; some other conjunction, as *γάρ*, *οὖν*, *τοίνυν*, must accompany it to make such connection. *Μέν* itself merely announces that something else introduced by *δέ* is to follow the statement introduced by *μέν*. In English we may introduce the second member by some conjunction like 'while' or 'but'; in many cases we are satisfied to imply the contrast without expressing it by means of a conjunction. In spoken language the contrast is sufficiently expressed by the emphasis placed on the two contrasted words. Whenever in English two members of a sentence have each an emphasized word, the one in contrast with the other, *μέν* and *δέ* may be



used. 'The man came; his wife stayed at home': here 'man' and 'wife' are emphasized in contrast one with the other, and the sentence may be rendered: *ὁ μὲν ἀνὴρ ἦλθεν· ἡ δὲ γυνὴ οἴκοι ἔμεινεν.*

7. The most familiar of the other conjunctions and particles are the following:

*καί*, *and*; when attached to a single word, not connecting two words or sentences, it is *even* (like 'et' in Latin). The negative is *οὐδέ*, *and not, neither*; with a single word = *not even*.

*καὶ* *δή* adds emphasis: *καὶ δὴ* *ποιῶ*, 'I *am* doing it'; *καὶ δὴ καί*, *yes, actually*.

*τε* — *καί*, *both — and*; *τε* is not used alone in prose, nor is *τε* — *τε*.

*οὔτε* — *οὔτε*, *neither — nor*.

*ἀλλά*, *but*; strongly adversative. At the beginning of a sentence it may be = *why* or *well*! *ἀλλὰ πάρεστι*, 'why, he is here.'

*μέντοι*, *however*; it is also used to add emphasis: *οὐ σὺ μέντοι*, *surely not you*.

*καίτοι*, *and yet*.

*οὖν*, *therefore, then*, especially in logical deductions. Note that *οὔκουν* is negative = *not therefore*, while *οὐκοῦν* is positive = *therefore*. *οὖν* is also a particle of emphasis, regularly so in compounds with relative words, *ὅστισοῦν*. *μὲν οὖν* is a combination frequently employed in passing to another point of view, especially at the beginning of a new section or paragraph; in replies it corrects = *nay rather*.

*ἄρα*, *then, after all*.

*γάρ*, *for*. *καὶ γάρ* and *ἀλλὰ γάρ* are elliptical expressions, 'and this is natural, for'; 'but this is not so, for.' *καὶ γάρ* often means 'in fact.' *γάρ* frequently involves the ellipsis of 'yes' or 'no.'

*μήν*, *δή*, *ἦ*, particles of emphasis. The emphatic asseveration of an oath is expressed by *ἦ μήν*. *καὶ μήν* calls attention to a new point.

*οὐ μὴν ἀλλά*, *however*.

*ἤ γάρ*; *οὐ γάρ*; *is it not so?* (*nicht wahr? n'est-ce pas?*)

*γε*, *at least*, restrictive in meaning.

*γοῶν*, *at any rate*.

δήπου, *surely, certainly*; δὴ expresses conviction. που modifies that conviction. οἶσθα δὴπου ταῦτα, '*surely* you know this,' implying that the speaker may be not quite certain. It is frequently ironical.

### THE ARTICLE

8. In general the English definite article is to be translated into Greek by the definite article; the indefinite article is either not rendered at all, or by τις. Sometimes the Greek uses the definite article where it is not used in English, especially in the following cases:

- (1) With abstract words: ἡ ἀρετή, *virtue, excellence*; ὁ φθόνος, *envy*.
- (2) With generic expressions: ὁ ἄνθρωπος, *man* (mankind); οἱ σοφοί, *wise men*; (note the difference between 'there are wise men (indefinite) in this room,' and 'wise men (*i.e.* the class) show their wisdom'; in Greek the latter has the article, the former omits it). In generic expressions we may have in English the indefinite article, or 'your': ὁ σοφιστής (the type, the class), '*a* sophist, *your* sophist' (here again contrast 'there was a sophist' (indefinite) and 'a sophist deserves some admiration' (generic, 'any' or 'all' sophists)).
- (3) With proper names, when the person is well known, or has been named before.
- (4) With the demonstrative pronouns, οὗτος, ὅδε, ἐκεῖνος. Here the predicative position is used: one should, therefore, write, οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *not* οὗτος ἀνὴρ. It is well to remember that the predicative position of the article, *i.e.* immediately before the noun, the adjective preceding or following both,<sup>1</sup> is also used without the effect of predication with adjectives of position, those expressing 'top,' 'bottom,' 'middle,' where we use a noun in English, *e.g.* ἐν μέσῃ τῇ πόλει, 'in the middle of the city.'

<sup>1</sup> ἀγαθὸς ὁ ἀνὴρ, or ὁ ἀνὴρ ἀγαθός, 'the man *is* good.'

The Greek article frequently translates our possessive adjective pronoun: τὴν ἀσπίδα ἀπέβαλον, 'I threw away my shield.'

## PRONOUNS

9. Personal pronouns in the nominative case, when not emphatic, are generally not expressed: 'we are doing this' ταῦτα ποιοῦμεν; 'we are doing this' (not others), ἡμεῖς ταῦτα ποιοῦμεν; but there are some exceptions, e.g. ὥς ἐγῶμαι, 'as I think.'

The third personal pronoun is expressed in the oblique cases by forms of αὐτός, which in the nominative regularly means 'self' (sometimes in the oblique cases): 'he did it himself,' αὐτὸς ἐποίησεν; 'I saw him,' εἶδον αὐτόν. αὐτός may also mean 'the master': 'is the master in?' αὐτὸς ἔνδον; (Cp. the Pythagorean αὐτὸς ἔφα, *ipse dixit*.)

10. Of the demonstrative pronouns ἐκεῖνος, 'that,' points to what is more remote, οὗτος and ὅδε, 'this,' to that which is nearer. οὗτος also refers to what precedes, ὅδε to what follows: ταῦτ' εἶπεν, 'he said this' (what has already been stated); τὰδ' εἶπεν, 'he said this' (the following).

οὗτος is the regular antecedent of the relative, and is used in Greek more frequently than the personal pronoun is in English to emphasize the subject after a relative: ὃς ἂν ταῦτα ποιήσῃ, οὗτος δίκην δώσει, 'whoever does this, (he) will be punished.' In the same way οὗτος may be used to reënforce the subject of a participle with the article (the equivalent of a relative clause): ὁ ταῦτα ποιήσας οὗτος δίκην δώσει.

11. 'And that too' followed by a concessive clause is rendered by *καὶ ταῦτα*.

12. Of the relative pronouns *ὅς* is particular, *ὅστις* is generic or characteristic.

When in English two or more relative clauses follow each other connected by a conjunction, if the first be rendered by a relative pronoun in Greek, this pronoun should either be omitted in the other clauses, or else (especially if the case construction be different) a personal or demonstrative pronoun should be used.

The boy whom we saw and whom we all admired. *ὁ παῖς ὃν εἶδομεν καὶ ἰθὺνμάσαμεν (αὐτὸν) ἅπαντες*.

The man who brought the message and to whom they gave a valuable present, *ὁ ἀνὴρ ὃς ἤγγειλε ταῦτα καὶ ἔδοσαν αὐτῷ δῶρον πολυτελές*.

In the same way, if a relative adverb is repeated in English, the second is omitted in translating into Greek.

13. If a relative pronoun depending on a verb which governs the accusative follows an antecedent which is in the genitive or the dative case, it is often attracted into the case of such antecedent: 'of the horses which we have,' *τῶν ἵππων ὧν ἔχομεν*. The antecedent is sometimes omitted as in English 'what,' 'whoever': 'he gave these things for that which (what) you see,' *ἀνθ' ὧν ὁρᾶτε ἔδωκε ταῦτα*.

14. Relative and antecedent are at times incorporated in one clause, the two being regularly separated by some word or words: *ὧν ἔχομεν ἵππων*.

15. The expression *οὐδεὶς ὅστις οὐ* (a strengthened 'everybody,' 'everybody without exception'), which was originally *οὐδεὶς ἔστιν ὅστις οὐ*, is declined throughout, both words being put in the case of the relative.



There was not a man whose house we did not see, οὐδενὸς ὅτου οἶκον εἶδομεν τὴν οἰκίαν.

16. The Greek tendency to use the personal for the impersonal (see § 135) is seen in the treatment of θαυμαστός (ὑπερφυῆς) ὅσος, instead of θαυμαστόν ἐστίν ὅσος; this expression is also declined as one: μετὰ πλήθους θαυμαστοῦ ὅσου, 'with a multitude (wonderfully) exceedingly great.'

### THE VOICES

17. The Greek verb has three voices: the active, the middle, and the passive. Of these the passive is not used so freely as it is in English: a translation which gives the active will, therefore, often render an English passive more idiomatically, especially in the infinitive; thus, 'he ordered him to be put to death,' ἐκέλευσεν ἀποκτείνειν αὐτόν.

The passive of some verbs was never used, a neuter verb being regularly substituted, so ἀποθνήσκω serves as the passive of ἀποκτείνω: 'he was put to death by the soldier,' ἀπέθανεν ὑπὸ τοῦ στρατιώτου. Other verbs are ἐκπίπτω, 'I am banished,' generally passive of ἐκβάλλω; εἶ (κακῶς) πιάσχω, 'I am well (ill) treated,' passive of εἶ (κακῶς) ποιῶ; εἶ (κακῶς) ἀκούω, 'I am well (ill) spoken of,' passive of εἶ (κακῶς) λέγω; εἰσβαίνω, 'I am made to go in (on board),' passive of εἰσβιβάζω; φεύγω, 'I am the defendant in a suit at law,' is the passive of διώκω, 'I am the plaintiff,' 'I prosecute.' ἀλίσκομαι, 'I am taken,' serves as passive of αἶρω (αἶροῦμαι, as passive, = 'I am chosen'; it is the passive of the middle αἶροῦμαι, 'I choose'). κείμει serves as perfect passive of τίθημι.

18. The middle voice indicates primarily that the subject is in some way interested in the action. It is sometimes reflexive in meaning and is then generally used of natural actions, as *λούομαι*, 'I bathe myself' (*λούω*, 'I bathe some one else'). If the act is unnatural the reflexive pronoun should be used: 'he killed himself,' *ἀπέκτεινεν ἑαυτόν*.<sup>1</sup>

When the subject is plural the middle sometimes expresses a reciprocal action, as *ἐμάχοντο*, 'they fought with one another.' The reciprocal pronoun *ἄλληλοι* may also be used.

Sometimes the middle indicates that the action of the verb is done for the subject; as *φέρω*, 'I carry'; *φέρομαι*, ('I carry for myself'), 'I win'; *φυλάττω*, 'I guard,' 'keep guard over'; *φυλάττομαι*, 'I guard against.'

In many cases there is little perceptible difference in meaning between the active and the middle.

19. There are a number of verbs in English, like 'stop,' 'hurry,' 'rush,' 'turn,' 'move,' which are either transitive or intransitive (the latter reflexive in meaning). Many of these are rendered by an active form when transitive, by a middle form when intransitive; so the verb 'stop,' when transitive is rendered by *παύω*, when intransitive by *παύομαι*,<sup>2</sup> as 'I stop working,' *παύομαι ἐργαζόμενος*.

20. In some verbs the 2d perfect and the 2d aorist have intransitive meaning: *ἵστημι*, 'I stand' (place); *ἵσταμαι*, 'I take my stand'; but *ἔστηκα*, 'I stand' (intr.), and *ἔστην*, 'I stood' (intr.).

21. The middle voice may also express an action which

<sup>1</sup> Except *ἀπάγχομαι*, 'I hang myself.'

<sup>2</sup> Except the imperative *παῦε*: *παῦε λέγων*, 'stop talking.'

the subject has another do for himself: τοὺς παῖδας ἐδιδάξατο, 'he had his boys taught'; χρώμαι, 'I get an oracle' (χρῶ, 'I give an oracle'); δικάζομαι, 'I get some one to give judgment,' 'I have a suit at law.'

22. The student must be cautioned that in Homer many verbs, especially those of sense action, appear in the middle, whereas in Attic prose they are found only in the active: cp. (Hom.) ἰδέσθαι for ἰδεῖν.

23. Many verbs which otherwise use consistently the active voice have regularly the middle in the future tense; in the case of a large number of irregular verbs, like ἀκούσομαι, βαδιούμαι, διώξομαι, μαθήσομαι, ὁμοῦμαι, the correct form should be familiar to the student; to these may be added the following list containing the more important regular verbs which show this tendency: ἀπαντήσομαι ('meet'); ἀπολαύσομαι ('enjoy'); βοήσομαι ('cry,' 'shout'); γελάσομαι ('laugh'); πηδήσομαι ('leap'); σιγήσομαι, σιωπήσομαι ('be silent').

24. The following verbs should be noted: δανείζω, 'I lend'; δανείζομαι, 'I borrow'; — ἀποδίδωμι, 'I give back,' ἀποδώσομαι, 'I shall sell,' ἀπεδόμην, 'I sold'; ἔχω, 'I have,' 'I hold'; ἔχομαι, 'I hold on to, cling to'; μισθῶ, 'I let'; μισθοῦμαι, 'I hire'; φαίνω, 'I show'; φαίνομαι, 'I appear.'

### THE MOODS

25. Of the several moods the Indicative corresponds fairly well to the English Indicative. With the particle ἄν it forms practically a new mood, which will be treated later (see §§ 68, 74).

26. The comparison of the Greek subjunctive with the English is not so easy, for our own subjunctive is but little used. In Greek it is originally a mood of the will. It therefore naturally refers to the future, and is, in Homer, at times actually used in future statements. In Attic prose its use in principal sentences is restricted to the following:

- (1) Imperative of the first person: *ἴωμεν*, 'let us go.'
- (2) The first person of the subjunctive in questions of doubt, which expect an imperative answer: *τί εἴπω*; 'what shall I say?' This subjunctive may be introduced by *βούλει* or *βούλεσθε*: *βούλει ταῦτ' εἴπω*; 'do you wish me to say this?' The third person in this use is not frequent, still less the second.
- (3) *μή* with the second person of the aorist subjunctive, the negative of the aorist imperative: *μή ποιήσης ταῦτα*, 'do not do this.'

27. In subordinate sentences the subjunctive is used much less than in Latin. In fact, its use is practically restricted to sentences of purpose, to the construction after verbs of fearing, and to the use with *ἄν* which may be stated in the following rule:

Indefinite temporal sentences of the present, and all temporal sentences of the future, regularly take ἄν with the subjunctive; indefinite relative<sup>1</sup> and conditional sentences of the present, and relative and conditional sentences of the future, generally have the same construction; in poetry ἄν is frequently omitted and the simple subjunctive used. After past tenses ἄν is omitted and the optative is used, or ἄν with the subjunctive may be retained by *representatio*:

Whatever we are in doubt about we consult the laws to see what we ought to do. *περὶ ὧν ἂν πραγμάτων ἀπορώμεν τοὺς νόμους σκοποῦμεν ὅ τι δεῖ ποιεῖν.*

<sup>1</sup> ὅστις being itself generic may take the indicative.



Whenever the city needs money, this man contributes it, ὅταν ἡ πόλις  
 χρημάτων δέηται, εἰσφέρει οὗτος.

When he comes, he will see, ἐπειδὴν ἔλθῃ, ὄψεται.

As long as they know this, they will not stop doing wrong, ἕως ἂν  
 ταῦτ' εἰδῶσιν, οὐ παύσονται ἀδικοῦντες.

For examples of conditional sentences see § 63.

The Greek subjunctive is therefore far less difficult for the beginner than the Latin. Above all must its use be avoided in indirect questions (unless the direct question has the subjunctive) and in the subordinate sentences of oratio obliqua.

28. The optative is the mood of the wish. This use will be treated later (§ 75). With ἄν it forms, like the indicative, practically a new mood (see § 67 and § 74). In subordinate sentences of oratio obliqua, and those coming under the rule given in § 27, it is sometimes used after a past tense of the principal verb for the indicative or the subjunctive.

29. The imperative mood is the mood of the command (see § 76). In using it the force of the several tenses must be carefully observed.

30. The infinitive is the noun of the verb. As noun it is either subject or object of the sentence, although in most cases it is the object. It may also have the article τό. As object it is either direct (accusative), as βούλομαι λέγειν, 'I wish to say'; or it is indirect (dative), as ἄρχοντας ἐλέσθε ἄρχειν μου, 'you chose rulers to rule over me,' i.e. 'for to rule.' Of these two uses the latter occurs far less frequently. Generally, therefore, when an English infinitive expresses purpose, when 'to do' is equivalent to 'for to do,' a construction of purpose should be used in translating into Greek (see § 41 ff.).

31. The subject of an infinitive is in the accusative unless it is the same as the subject of the sentence; it is then generally not expressed, but any word in agreement with it appears in the nominative (see § 82); or unless it is the dative object of some word in the sentence, and even then words in agreement with it may appear in the accusative:

I wish the boy to do this, βούλομαι τὸν παῖδα ταῦτα ποιεῖν.

He desires to become wise, ἐπιθυμεῖ σοφὸς γενέσθαι.

I told him to go away, εἶπον αὐτῷ ἀπιέναι.

It is possible for them to be good, ἔξεστιν αὐτοῖς ἀγαθοῖς (or ἀγαθοῦς) εἶναι.

32. The participle is the adjective of the verb. It predicates in adjectival form an action of some noun or pronoun, and it does this in some subordinate relation, that is, as the equivalent of some subordinate clause. The relations which the participle may express are those of time, cause, condition, and concession; purpose is also sometimes expressed by the future participle after a verb of motion (see § 43). Thus ποιῶν may mean 'when, because, if, or although he is doing.' Therefore the participle will often well translate one of these conjunctions with its dependent verb. The concessive relation is generally indicated by the addition of the word καίπερ: καίπερ νοσῶν (ὅμως) ἀπῆλθεν, 'though he was ill, (nevertheless) he went away.' Similarly the relation of cause is made certain by the addition (in some authors) of the word ἄτε, although ordinarily the student may be satisfied to use the simple participle. The negative of the participle in all these uses is οὐ, except in the conditional, where it is μή: οὐ ποιῶν = 'when, because, although he is not doing'; μή ποιῶν = 'if he is not doing.'

33. The participle with the article is the equivalent of a relative clause; thus  $\acute{o}$  ποιῶν = 'he (the man) that is doing';  $\acute{o}$  ποιήσας = 'he that did (does)';  $\acute{o}$  ποιήσων = 'he that will do,' 'a man to do';  $\acute{o}$  πεποιηκώς = 'he that has done.' The negative οὐ with this use makes the subject definite:  $\acute{o}$  οὐ ποιῶν, 'the (definite) man who is not doing,' *i.e.* some definite person who has been referred to, or is in the mind of the speaker; the negative μὴ leaves the subject indefinite:  $\acute{o}$  μὴ ποιῶν, 'he that is not doing,' *i.e.* ANY one that is not doing. In translating the English relative this construction should always be considered as one of the possibilities.

#### THE TENSES

34. The tenses in Greek express not merely the time of an act, but also whether it is regarded simply as an act, as continued (developing), or as completed. So we have not only tenses of present, past, and future time, but also tenses of simple action (really done), of continuance (development), and of completion. Separate forms for these three kinds of action are found only for past time: the aorist for simple action ( $\epsilon\pi\omicron\acute{o}\eta\sigma\alpha$ , 'I did'), the imperfect for continuance ( $\epsilon\pi\omicron\acute{o}\iota\omicron\upsilon\iota$ , 'I was doing, tried to do'), and the pluperfect for completion ( $\epsilon\pi\epsilon\pi\omicron\iota\eta\acute{\kappa}\eta$ , 'I had done').

For completion in the future (future perfect) a special form is found only in the passive.

35. The word *aorist* itself (from  $\acute{o}\rho\acute{\iota}\zeta\omega$ , 'I bound, set a limit to'), meaning 'unbounded, unlimited, undefined,' does not refer to time, but to the way in which the action is stated; that is to say, the action is not restricted as to

duration, not defined in any way ; it is represented simply as an act, not as attempted, begun, or going on, but as an act really done. On the other hand, in the imperfect there is an element of description : the act is going on, developing, as it were, before our eyes ; it may be represented as attempted, as begun, or as going on. *ἐποίουν* may mean 'I tried to do,' 'I began to do,' or 'I was doing' ; but *ἐποίησα* means simply 'I did.'

36. The English has some uses in subordinate sentences, the consideration of which may be helpful in the study of the Greek aorist. Thus, though we say, 'when he had done this, he went away' (where, as we shall see, the Greek uses the aorist), we also say, 'whenever he wrote a letter, he took it to the post-office,' though 'wrote' is here logically as much a pluperfect as 'had done' in the first sentence. So in the following sentences : 'if you give me that book, I will read it' ; 'whenever I go to see him, he tells me all he has done,' it will readily be seen that the subordinate action is prior to that of the principal sentence ; yet we do not indicate the priority by a future perfect or a perfect : the use of the tense is aoristic.

37. The aorist often has ingressive meaning. This is regularly the case in denominative verbs, especially those which denote a state or condition :

*ἐνόσουν*, 'I was ill' ; *ἐνόσησα*, 'I fell ill.'

*ἐβασίλεον*, 'I was king' ; *ἐβασίλενσα*, 'I became king.'

*ἐθορύβουν*, 'they were making an uproar' ; *ἐθορύβησαν*, 'they started an uproar.'

*ἔσχον*, 'I got,' also has ingressive meaning. *εἶχον*, 'I had,' serves as the aorist of *ἔχω*, 'I have.'



38. Of the tenses of completion the perfect denotes completion in the present. It corresponds to our English perfect much more than it does to that tense in German or French. In some verbs it gets a present meaning, as *κέκτημαι*, 'I have' ('I have got'). It may also have present meaning as an intensive; *τεθαύμακα*, 'I am all amaze.'

In the passive the distinction between the perfect and the aorist requires special attention. The perfect emphasizes the completion in the present, the aorist says merely that the act was done in the past: *ἀνέφκεται ἡ θύρα*, 'the door has been opened,' is *νοτω* open; *ἀνεόχθη ἡ θύρα*, 'the door was opened' (in the past, there is no reference to the present).

39. Completion in the past is expressed by the pluperfect. This tense generally emphasizes a condition in the past, as *ἐνεγέγραπτο*, 'it was written on' (in), 'there was an inscription.' It is not used very frequently. *Most English pluperfects are to be rendered by the aorist, the tense of attainment in the past:* thus, 'when he had said this, he went away,' *ἐπειδὴ ταῦτ' εἶπεν, ἀπῆλθεν*; *ἐπειδὴ εἶπεν* cannot mean 'when he was saying,' which would be expressed by the imperfect. There is thus very little need of the pluperfect in writing Greek.

40. In the moods other than the indicative the tenses express merely the kind of action as outlined above and not the time, except that in *oratio obliqua* the infinitive which represents the indicative naturally retains the time distinctions of the indicative; thus, *ἔφη ποιεῖν*, 'he said he was doing'; *ἔφη ποιῆσαι*, 'he said he had done'; *ἔφη ποιήσειν*, 'he said he would do'; but *βούλομαι ποιεῖν* and *βούλομαι ποιῆσαι* both mean 'I wish to do'; the one

meaning 'I wish to get at the act,' or 'to be doing,' the other simply 'I wish to do.' βούλομαι πεποιηκέναι means 'I wish to have the act over and done.'

*The future infinitive should be used only in oratio obliqua to represent a future indicative, and with μέλλω; βούλομαι ποιήσεν is, therefore, to be altogether avoided.*

In the subjunctive and the imperative, too, the difference between the present and the aorist and the perfect is one of kind of action, rather than of time: δέδοικα μὴ ποιῇ and μὴ ποιήσῃ both mean 'I am afraid he will do,' the latter meaning simply 'I am afraid he will do,' the former 'I am afraid he will get at the act, or will be doing it.' So ποίει means 'go ahead and do,' 'proceed to do,' 'get at the act'; while ποίησον is simply 'do.' The perfect imperative emphasizes the resultant condition: τοσαῦτ' οὖν εἰρήσθω, 'let so much, then, stand said.'

In sentences coming under the rule given in § 27 it might seem to the student that the aorist subjunctive really expresses past time, for in all the cases there mentioned the aorist subjunctive is used when the action of the subordinate verb precedes that of the principal verb; the present, when the action is still going on; but there also to the Greek the distinction is that between continuance or attempt and simple, real action; practically the same distinction is often made in English: 'if he is doing' = εἰὰν ποιῇ; 'if he does' (*si fecit* or *fecerit*) = εἰὰν ποιήσῃ. We do not ordinarily use the perfect or future perfect in such cases, although if we take the definition of those tenses we might expect one of them, and not the present (cf. § 63 and § 36).

## PURPOSE

41. 'In order that' and the English infinitive of purpose are rendered by *ἵνα*, *ὥς ἄν* (*ὅπως*) with the subjunctive (negative *μή*); the optative is used after past tenses, although the subjunctive is frequently used by *representatio*:

I write this that you may know (for you to know), *ταῦτα γράφω ἵνα εἰδῇς*.

I wrote this that you might know (for you to know), *ταῦτ' ἔγραψα ἵνα εἰδείης* (or *εἰδῇς*).

42. The large use of the English infinitive to express purpose is to be particularly noticed. The Greek does not often use the infinitive in this way, although this old dative use of the mood is well known; so the sentence, 'you chose rulers to rule over me' might be rendered *ἄρχοντας ἐῴλεσθε ἄρχειν μου*, but the English infinitive might also be translated by *οἵτινες* with the future. In general it is better to render such an English infinitive in accordance with § 41 or § 43.

Some writers occasionally express purpose by the genitive of the articular infinitive. If one is trying to imitate the style of a writer like Thucydides, this construction may be employed, but ordinarily it is better to avoid it, like the simple infinitive, in expressing purpose.

43. Purpose is also expressed by the future participle after a verb of motion:

They came to bring aid, *ἦλθον βοηθήσοντες*,

and in some cases by *ὅστις* with the future (Latin *qui*, c. subj.); or the article with the future participle:

They sent a man to attend to the matter, *ἄνδρα ἔπεμπον ὅστις ποιήσει (ποιήσῃ) ταῦτα*, or *τὸν ποιήσοντα ἔπεμπον*.

44. Verbs of 'seeing to,' 'taking care,' and the like take *ὅπως* with the future indicative (or optative after past tenses):

See to it that you do this, *ὄρα ὅπως ταῦτα ποιήσεις*.

The negative is *μή*.

45. Sometimes *ὅπως* with the second person of the future indicative is used, by ellipsis of an imperative like *ὄρα*, as the equivalent of an imperative:

Don't do that. *ὅπως ταῦτα μὴ ποιήσεις*. (Cp. the German: *dass du mir aber das nicht thust*.)

46. Verbs of fearing take the subjunctive when that which is feared falls in the future; with this subjunctive *μή* is used, which finds no equivalent in English. If one fears that something will not take place, *μή οὐ* is used with the subjunctive:

I am afraid he will come, *φοβοῦμαι μὴ ἔλθῃ*.

I am afraid he will not come, *φοβοῦμαι μὴ οὐκ ἔλθῃ*.

After past tenses the optative may be used, or the subjunctive may be retained.

The indicative is used when that which is feared falls in the present or past:

I am afraid you are wrong, *δέδοικα μὴ ἁμαρτάνεις*.

## RESULT

47. Result (*so that* or *so as to*) is expressed by *ὥστε* with the infinitive when the conditions are such as naturally to produce the result, whether it actually takes place



or not. 'So as to' in this case gives the feeling in English. The negative is μή, under oratio obliqua influence sometimes οὐ.

He was so weak as to make it impossible for him to go out, οὕτως ἀσθενὴς ἦν ὥστε μὴ δύνασθαι ἐξελθεῖν.

When the subject of the result clause is different from that of the principal verb, it is put in the accusative :

They ran so fast that he could not keep up, οὕτω ταχέως ἔδραμον ὥστε αὐτὸν μὴ οἶόν τ' εἶναι ἔπεσθαι.

48. English 'too' followed by an infinitive, or 'for' with the infinitive, is rendered in Greek by the comparative followed by ἢ ὥστε and the infinitive :

He is too weak to get up, ἀσθενέστερός ἐστιν ἢ ὥστε ἀνίστασθαι.

He runs too fast for the stranger to keep up, θάπτον τρέχει ἢ ὥστε τὸν ξένον ἔπεσθαι.

In like manner ὥστε is sometimes used after a positive :

You are young (too young, rather young) to do such a thing, νέος εἶ ὥστε τοιοῦτόν τι ποιεῖν.

49. The Greeks sometimes used ὥστε with the infinitive after verbs which regularly take the simple infinitive. Ordinarily it is better in such cases to use the infinitive without ὥστε.

50. The indicative is used when the actual occurrence of the result is emphasized :

He has done so many deeds of wrong that the whole city hates him, τοσαῦτ' ἡδίκηκε ὥστε πᾶσα ἡ πόλις αὐτὸν μισεῖ.

51. 'And so' as a connective at the beginning of a sentence following some other statement may be rendered by ὥστε. These words should not be translated by καὶ οὕτω unless the word 'so' is emphasized, that is, when it is

equivalent to 'in this way,' or when it modifies an adjective or adverb.

And so they took the city, etc., ὥστε τὴν πόλιν εἶλον, κτέ.

And so just was he that all praised him, καὶ οὕτω δίκαιος ἦν ὥστε πάντες αὐτὸν ἐπῆνουν.

52. οἶος, 'such as to,' and ὅσος, 'so great, so much, as to,' are followed by the infinitive:

He is the kind of man to run no risks, τοιοῦτός ἐστιν οἶος μὴ κινδυνεύειν μηδέν.

'On condition that' is rendered by ἐφ' ᾧτε or ἐφ' ᾧ with the infinitive:

I will let you go on condition that you do no further wrong, ἀφήσω σε ἐφ' ᾧτε μηκέτι ἀδικεῖν.

ὥστε is sometimes used with the infinitive in this sense. Occasionally (in Thucydides) the future indicative is found in this use, but the infinitive is the regular construction.

## VERBS OF HINDERING

53. Here we generally have in English 'from doing.' In Greek we find a number of constructions, all showing the infinitive (not the subjunctive, as in Latin); the possible constructions are: the infinitive (1) alone; (2) with τοῦ; (3) with μή; (4) with τοῦ μή; [~~(5) with τό;~~ (6) with τὸ μή]. The last two are rare, and should be avoided.

'I hinder him from doing,' κωλύω αὐτὸν ταῦτα ποιεῖν, or μὴ ποιεῖν, or τοῦ ποιεῖν, or τοῦ μὴ ποιεῖν. If the principal verb is negated, we may have μὴ οὐ (see § 104).

54. As in verbs of 'hinderings' the negative idea involved (the deed hindered is not done) may bring about a negative

μή with the infinitive, so there are other verbs involving a negative idea, which is regularly reflected in Greek by the negative μή, although in English no negative appears. Such are verbs of 'denying': 'I deny that I have done it,' ἀρνούμαι μὴ πεποιηκέναι. Here too, μὴ οὐ is used when the principal verb is negated.

For the familiar English (and Latin) 'I do not doubt,' 'there is no doubt that' (non dubito quin, non dubium est quin), use in Greek a positive turn, as εὖ οἶδα, or δηλόν ἐστιν ὅτι, or simply δηλονότι.

## TIME

55. When the action of the principal clause follows that of the subordinate clause in the past (English 'when' or 'after' with the pluperfect), the Greek uses ἐπειδὴ or ἐπεὶ with the aorist indicative:

When (after) he had said this, they proceeded to withdraw, ἐπειδὴ ταῦτ' εἶπεν, ἀπεχώρουν.

'As soon as' is rendered by ἐπειδὴ τάχιστα with the aorist indicative:

As soon as the messenger arrived, the general summoned the conspirators, ἐπειδὴ τάχιστα ἀφίκετο ὁ ἄγγελος, προσεκαλέσατο τοὺς συνωμώτας ὁ στρατηγός.

When the subordinate clause precedes in the future, or in indefinite present sentences, ἐπειδάν with the aorist subjunctive is used:

When he comes, he will tell you, ἐπειδάν ἔλθῃ, ἐρεῖ ὑμῖν.

Whenever he comes, he tells you, ἐπειδὴν ἔλθῃ, λέγει ὑμῖν (here the English generally uses the present indicative).

In past indefinite statements *ἐπειδή* with the optative is used, followed by an imperfect indicative :

Whenever (every time) he came, he would (used to) tell you, *ἐπειδὴ ἔλθοι, ἔλεγεν ὑμῖν*.

'As soon as' in future and in indefinite present sentences is rendered by *ἐπειδὴν τάχιστα* with the aorist subjunctive ; in indefinite past sentences *ἐπειδὴ τάχιστα* with the optative is used.

English 'when' is rendered by *ὅτε* when it is equivalent to 'at the time when,' and not 'after.' It is a relative word, and often is preceded by an antecedent *τότε* (i.e. 'at the time'), or some word like *χρόνος*. It generally follows the principal clause, and is regularly used with the imperfect tense (see § 57), not often with the aorist :

Those who were present when he was doing this, *οἱ τότε παρόντες ὅτε ταῦτα ἐποίει*.

They recalled the time when they considered him an excellent general, *ἐμνήσθησαν τοῦ χρόνου ὅτ' ἐνόμιζον αὐτὸν ἄριστον εἶναι στρατηγόν*.  
They should have put him to death when they first caught him doing wrong, *χρῆν ἀποκτείνειν αὐτὸν ὅτε πρῶτον ἔλαβον ἁμαρτάνοντα*.

'Since' is rendered by *ἐξ οὗ, ἐξ ὅτου, ἀφ' οὗ*, with the indicative. The optative may be used after a past tense in oratio obliqua (see § 28).

56. In English, as in Latin, what is logically the principal clause, sometimes becomes the subordinate, and *vice versa*. Thus we say, 'scarcely had he said this when the enemy rushed in,' although the latter is really the principal statement, and is defined, as to time, by the former ; logically put it would read, 'when he had scarcely said this, etc.' This inversion of clauses is not found in Greek ; either



οὐ φθάνω with καί, or οὐπω with καί, or ἄμα with the participle is used: οὐκ ἔφθασεν εἰπὼν. (οὐπω εἶπε) ταῦτα καὶ εὐθὺς εἰσέπεσον οἱ πολέμοι.

57. When the action of the two clauses is contemporaneous (English 'while') the Greek uses either the participle, or else ἐν ᾧ with the indicative:

While he was saying this, his friends were trying to persuade the citizens, λέγωντος αὐτοῦ ταῦτα οἱ φίλοι τοὺς πολίτας ἐπειθον. or ἐν ᾧ ἔλεγε ταῦτα, κτέ.

If the statement is future or indefinite in the present the participle is used, or ἐν ᾧ ἄν with the subjunctive.

'When' of contemporaneous action is rendered by ὅτε with the imperfect indicative for the past, by ὅταν with the present subjunctive for the future and for indefinite present relations, and by ὅτε with the present optative in indefinite (iterative) sentences in the past.

In cases of contemporaneous action, also, the clauses are sometimes inverted (see § 56):

He was on his way to town on foot when he saw, βαδίζων πρὸς τὴν πόλιν εἶδεν.

58. When the action of the principal clause precedes in time that of the subordinate clause (English 'before') the Greek uses πρὶν with the *aorist* infinitive, if the conjunction does not mean 'until'; if, on the other hand, it does mean 'until' (and it means this in most negative sentences), then πρὶν is used with a finite construction (a past tense of the indicative in past statements; for other cases see the rule in § 27):

Before he saw the men he ran away, πρὶν ἰδεῖν τοὺς ἄνδρας ἀπέδραμε (here 'before' cannot mean 'until').

I shall not do this before you tell me. οὐ ποιήσω ταῦτα πρὶν ἂν εἴπῃς μοι (here 'before' clearly means 'until').

Even after a negative clause πρὶν takes the aorist infinitive if the meaning is clearly 'before' and not 'until':

I am sure that he did not do this before we came (he may or may not have done it afterward), εὖ οἶδα ὅτι ταῦτ' οὐκ ἐποίησε πρὶν ἡμᾶς ἔλθεῖν.

'Until' is rendered by ἕως, ἕως οὖ, or μέχρι οὖ with the indicative in past statements; in future or indefinite present statements ἂν is added and the subjunctive is used; in past statements which are indefinite (iterative) or which refer to the future the optative is used (see § 27). After a negative πρὶν may be employed, as just stated. ἕως is sometimes reënforced by μέχρι τούτου in the principal clause; cp. § 10 (end).

He watched the man until he found out these things, τὸν ἄνδρα ἐφύλαττεν ἕως ἐξέεῦρε ταῦτα.

Such men work until they are worn out. ἐργάζονται οἱ τοιοῦτοι ἕως ἂν ἀπέπῳσιν.

I shall not decide until I hear both sides. οὐ διαγνώσομαι ἕως (πρὶν) ἂν ἀμφοτέρων ἀκούσω.

He said that he would do this until the matter became evident, ταῦτα ποιήσκειν ἔφη ἕως φανερόν γένοιτο τὸ πρᾶγμα.

## CAUSE

59. Causal conjunctions (ἐπειδὴ, ἐπεὶ, ὅτι, διότι) in Greek, as in English, do not influence the mood of the subordinate verb. They thus usually take the indicative. The negative is οὐ. ἐπειδὴ and ἐπεὶ are temporal conjunctions used in a causal sense, but are not restricted to past tenses as in the temporal use. With the present indicative these two

conjunctions are always causal. The subordinate clause in which they are found generally precedes the principal verb :

Since you are going to do this, I must go away, *ἐπεὶ ταῦτα ποιεῖν μέλλεις ἀνάγκη μοι ἀπιέναι.*

Since (inasmuch as) the messengers did not come, the general decided to remain, *ἐπειδὴ οὐκ ἦλθον οἱ ἄγγελοι, ἔδοξε τῷ στρατηγῷ μένειν.*

*ὅτι*, *ὥς*, and *διότι* ('because'), originally relative words, generally follow the principal verb :

They have contempt for him because he is not willing to fight, *καταφρονοῦσιν αὐτοῦ ὅτι οὐκ ἐθέλει μάχεσθαι.*

*ὅτι* is regularly used after the question *διὰ τί*; 'why?'

For what other reason (why else) is this so than because he is a wretched king? *διὰ τί ἄλλο ταῦτα οὕτως ἔχει ἢ ὅτι κακιστὸς ἐστι βασιλεύς;*

Why do I say this? because I see . . . , *διὰ τί ταῦτα λέγω; ὅτι ὁρῶ . . .*

*οἷος* and *ὅσος* are often used for *ὅτι τοιοῦτος* and *ὅτι τοσοῦτος*, especially after verbs of mental emotion :

I pity the man that he has had such a misfortune, *κατακτεῖρω τὸν ἄνδρα οἷα κέχρηται συμφορᾷ.*

Cause may be expressed by *διὰ τό* with the infinitive :

By reason of his being ill, *διὰ τὸ νοσεῖν αὐτόν.*

As we have seen (§ 32), the participle with or without *ἄτε* may express cause, and this possibility must always be borne in mind in translating :

As he did not know (not knowing) what to do with the man, he let him go, *οὐκ ἔχων ὃ τι χρήσεται τῷ ἀγδρὶ ἀφήκεν.*

60. Sometimes the Greek treats as a condition what is known to be a fact, and *εἰ* becomes practically the equiva-

lent of ὅτι. This is done with verbs like θαυμάζειν, αἰσχύ-  
νεσθαι, ἀγανακτεῖν, ἀγαπᾶν ('to be satisfied'), and the like:

It is not surprising that he has done this, οὐ θαυμαστὸν εἰ ταῦτα  
πεποίηκεν.

### CONCESSION

61. The concessive relation (*although*) is expressed by the participle, generally with καίπερ. The negative is οὐ. The principal verb may be introduced by ὅμως, 'still,' 'yet':

Although (in spite of the fact that) he was wounded, (still) he went  
a considerable distance on foot, καίπερ τετρωμένος (ὅμως) πολλὴν  
ὁδὸν ἐβάδιζε.

The neuter absolute use of the participle regularly expresses concession (see § 95).

Sometimes an English concessive sentence may be rendered by means of coördinated clauses with μέν and δέ:

Though not exactly handsome in appearance, he was most eloquent,  
τὴν μὲν ὄψιν οὐ πᾶν καλὸς ἦν, λέγειν δὲ δεινότατος.

### CONDITION

62. A condition may be stated as a fact; as something which may, or may not, be; or as something which is contrary to fact. One might thus expect to find three forms of conditional sentences: the real, the ideal, and the unreal, as they are actually found in Latin. The Greek adds a fourth form, as it has a special construction for real conditional sentences of the future, and for indefinite present conditions.

*Real Conditions.* — (a) Whenever the English uses the indicative in both clauses in ordinary definite present or past conditions, the Greek also uses the indicative:



If he is here, he is attending to this matter, εἰ πάρεστι, πρᾶτται ταῦτα.

If he came, he knows all about this business, εἰ ἦλθεν, ἅπαντ' οἶδε περὶ τούτου τοῦ πράγματος.

63. (b) English indicative conditions which are indefinite (not applying to one special case) in the present, or which belong to the future, are rendered in Greek by εἰάν with the subjunctive in the protasis ('if'-clause), followed by the indicative present or future in the apodosis (conclusion). Instead of the future indicative in the apodosis we may have in Greek, as in English, an imperative or an infinitive depending on a verb which is not in a past tense. If the action of the subordinate verb precedes that of the principal verb, the aorist subjunctive is used, although the English may use the present; if it takes place at the same time, the present subjunctive is used:

If you ask the man, you will find out everything, εἰάν τὸν ἄνδρα ἐρωτήσης, ἅπαντα πύσῃ.

If he (ever) does anything like that, he at once goes to the market place, εἰάν τοιοῦτόν τι ποιήσῃ, εὐθὺς εἰς τὴν ἀγορὰν ἔρχεται.

If you get the book, give it to your friend, εἰάν λάβῃς τὸ βιβλίον, δὸς τῷ φίλῳ.

I ask you not to listen to these men if they show that he has done wrong, ἀξιώ ὑμᾶς μὴ ἀκροᾶσθαι τούτων εἰάν ἀποφαίνωσιν αὐτὸν ἡμυρτηκότα.

'If not' (with verb understood), or 'otherwise,' appears as εἰ δὲ μὴ in this form of conditional sentence as well as in the others, even though εἰάν has preceded:

If he shows that this is so, acquit him, if not (otherwise), it is right for you to condemn him, εἰάν μὲν ἀποδείξῃ ὥς ταῦτα οὕτως ἔχει, ἀποψηφύσασθε, εἰ δὲ μὴ, δίκαιον ὑμᾶς καταψηφύσασθαι.

εἰ δὲ μή is thus used elliptically, even after a negative :

Don't hit that man ; if you do, you will be punished, τοῦτον μὴ πατά-  
ξῃς, εἰ δὲ μή, δίκην δώσεις.

64. Notice that in future conditions it is the protasis (the 'if'-clause) which must fall in the future ; if it does not, the indicative is used, even if the apodosis is future :

If he is ill (now), he will not do this, εἰ νοσεῖ, οὐ ποιήσει ταῦτα.  
ἐὰν νοσῇ would mean, if he is ill in the future, at the time of the  
principal verb.

If he did that, he will not be successful, εἰ ταῦτ' ἐποίησεν, οὐκ εὐτυχήσει.

65. If, however, the (future) contingency is an unpleasant one, especially if it involves a threat, or if it follows δεινόν, the future indicative is to be used with εἰ :

If he is to be our king, we shall be most unhappy, εἰ οὗτος ἡμῶν βασι-  
λεύσει, κακοδαιμονέστατοι ἐσόμεθα.

If you do that (do that and), you will suffer for it, εἰ ταῦτα ποιήσεις,  
κακὰ πείσει.

66. Indefinite conditional sentences of the past have εἰ with the optative followed by the imperfect indicative (see § 27):

If ever (every time) he took a walk, others went with him, εἰ ποτε  
περιπατοίη, ἡκολούθουν ἄλλοι.

67. *Ideal*. — Whenever in an English conditional sentence (outside of oratio obliqua) 'should' or 'would' is found in both clauses, the condition in most cases is ideal, and the Greek uses εἰ with the optative followed by ἄν with the optative ; so also, if 'were to' (or an imperfect indicative which is equivalent to 'were to' or 'should') in the protasis is followed by 'should' or 'would' in the apodosis :

If you should ask this man, he would answer, εἰ τοῦτον ἐρωτήσεις, ἀποκρίναιτ' ἄν.

If you did (were to do) that, you would find, εἰ ταῦτα ποιήσεις, εὔροις ἄν (here there is nothing to imply that the subject did not do the deed).

'Were' may be used for 'would be' in the apodosis in English :

That were dreadful, δεινὸν ἂν εἴη τοῦτο.

The protasis may, of course, be omitted :

He would gladly do this, ἄσμενος ἂν ποιήσειε ταῦτα.

*= Potential opt.*

Conditional sentences of comparison ('as if,' 'as though') generally take ὥσπερ ἂν εἰ with the optative, or ὥσπερ with the participle (negative οὐ, except after an imperative):

He acts as though he knew everything, πράττει ὥσπερ ἂν εἰ πάντα εἰδείη (ὥσπερ πάντα εἰδώς).

68. *Unreal*. — If the English conditional sentence (not in oratio obliqua) has a past tense of the indicative (subjunctive in the case of the verb 'to be') followed by 'should' or 'would,' or 'should have' or 'would have' in the apodosis, — when the condition is clearly contrary to fact, — the Greek uses εἰ with the imperfect indicative for the English imperfect, and εἰ with the aorist indicative for the English pluperfect, followed by ἄν with the imperfect indicative for 'should' or 'would,' and ἄν with the aorist indicative for 'should have' or 'would have':

If he knew my condition, he would not be doing this (but he does not know), εἰ ἦδαι ὅπως ἔχω, οὐκ ἂν ἐποίει ταῦτα (ἦδαι is virtually an imperfect).

If he had seen the woman, he would have come here, εἰ τὴν γυναῖκα εἶδε, δεῦρ' ἂν ἦλθεν.

If the English pluperfect has the progressive form ('would have been doing'), use the imperfect in Greek.

69. '*As it is*,' '*as it was*,' introducing the real state of affairs after such an unreal conditional sentence, is rendered by νῦν δέ.

Had he seen them, he would have told you; as it is, he did not see them, εἰ αὐτοὺς εἶδεν, ὑμῖν αὖ εἶπεν· νῦν δ' οὐκ εἶδεν.

70. It must be borne in mind that after a past tense in oratio obliqua 'will' becomes 'would' and 'shall' becomes 'should': 'if he gets the book, he will read it' becomes, in oratio obliqua after a past tense, 'he said he would read the book, if he got it.' Inasmuch as 'would' of the oratio recta also appears as 'would' in the oratio obliqua, it becomes very necessary in all such cases to have the form of the English oratio recta clearly in mind. This is ordinarily not difficult; and if the habit is once formed, many awkward mistakes will be avoided. Sometimes it is not entirely clear whether, after a past tense, an oratio obliqua 'would' represents an original 'will' or 'would'; in such cases the student must use his own judgment, but generally, if we go back to the oratio recta, the sentence becomes clear.

71. 'Should' may express duty, and 'would' desire in the present: 'a child should honor its parents, if it would be happy;' these are indicatives in meaning, and so the Greek renders by δέῃ and βούλεται, respectively. But if it is understood that the deed which ought to be done is not done, then 'should' (or 'ought') must be rendered by the imperfect, ἔδει or ἐχρήν. δέῃ σε ταῦτα ποιεῖν means 'you must (should, ought to) do this' as an absolute rule, without



reference to what you are actually doing in the matter; ἔδει σε ταῦτα ποιεῖν, 'you should (ought to) do this,' implies that you are not doing it.

'Would not,' expressing unwillingness in the past, is rendered by οὐκ ἤθελον with the infinitive, or by οὐ with the imperfect of the verb: 'he would not listen,' οὐκ ἤθελεν ἀκούειν or οὐκ ἤκουεν.

72. 'Should' is also used to express an ideal concept, as in: '(the idea) that a man of his age *should* do this!' Such a sentence is rendered in Greek by the articular infinitive: τὸ ἄνδρα τηλικούτον ταῦτα ποιεῖν! When 'that he should do' is equivalent to 'his doing,' the infinitive should be used: 'that he should leave is not likely,' οὐκ εἰκὸς αὐτὸν ἀπιέναι.

73. As 'would' in English may express customary action, so may ἄν with the imperfect indicative in Greek, as well as the simple imperfect; we thus have three renderings for the apodosis of a sentence like the following: 'whenever he was in the city, he would regularly go to the senate-chamber,' ἐπειδὴ ἐν τῇ πόλει εἴη (or ἐν τῇ πόλει ᾧν), εἰώθει φοιτᾶν (or ἐφοίτα, or ἐφοίτα ἄν) πρὸς τὸ βουλευτήριον.

## POTENTIAL

74. ἄν with the optative and ἄν with the past tenses of the indicative express not only the apodosis of an ideal and an unreal condition, respectively, but they are also potentials of the present and of the past, respectively. By this it is not meant that they express the mere fact of possibility or ability objectively — there are verbs like δύναμαι, ἔχω, etc., for that; the potential makes the statement subjec-

tively, and expresses the impression or the conviction of the speaker or writer with reference to the possibility or probability of the action. There is thus a considerable difference between *οὐ δύναται ταῦτα ποιεῖν*, 'he is not able to do that' (statement of fact), and *οὐκ ἂν ποιήσειε ταῦτα*, 'he cannot (could not possibly) do that' (conviction). It must be borne in mind that not only are 'may,' 'can,' 'might,' 'could,' potential auxiliaries in this sense in English: 'must' also expresses conviction; compare the negative 'that can't be so' with its positive 'that must be so,' both expressing conviction.

In translating 'could' by one of the verbs of possibility (*δύναμαι*, *ἔχω*, *οἶός τ' εἶμι*, *ἔστι*, etc.), if it is a simple statement of past possibility (as 'yesterday he could do it, to-day he cannot'), use the imperfect of the verb; the same tense is used for 'could have,' if it is implied that the action was not done. For the present or the future, use *ἄν* with the optative of one of these verbs.

## WISHES

75. Wishes are of two kinds: those which belong to the future, and those which belong to the past or the present and in which it is felt that the actual conditions are the reverse of what is wished. For the former the Greek uses the optative (negative *μή*) with or without *εἴθε* or *εἰ γάρ*.

May this not take place, *μὴ γένοιτο ταῦτα*.

For wishes of the second kind a past tense of the indicative is used with *εἴθε* or *εἰ γάρ*, or *εἴθ' ὄφελον* is used

with the infinitive (negative μή). The imperfect is used for unreal wishes of the present, the aorist for those of the past.

Would that I were doing, εἴθ' (εἰ γὰρ) ἐποίουν, or εἴθ' ὄφελον ποιεῖν.

Would that I had done, εἴθ' (εἰ γὰρ) ἐποίησα, or εἴθ' ὄφελον ποιῆσαι.

The imperfect should be used for continued action in the past: 'would that he had been doing.'

In ordinary English 'I wish he would,' 'I wish he had,' are used more frequently than 'may he,' 'would that.' The Greeks, too, showed a tendency to use βουλοίμην ἄν and ἐβουλόμην ἄν instead of the constructions just given; thus, 'I wish he would do this,' βουλοίμην ἄν αὐτὸν ταῦτα ποιεῖν.

The optative of wish may be used in a relative clause; in English a word of wishing is used, or else a demonstrative word appears.

Which I pray may never take place, } ὃ μήποτε γένοιτο.  
And may this never take place,

## COMMANDS

76. Commands, entreaties, and exhortations of the second and third persons are put in the imperative, those of the first person in the subjunctive.

Come, let me see, φέρ' ἴδω.

Let us go, ἴωμεν.

Work, ἐργάζου.

Let him do this, ταῦτα ποιησάτω.

The negative of the first and third persons simply adds μή to the positive command: μή ἴωμεν, μή ποιησάτω.

The negative of the second person is either μή *with the present imperative* or μή *with the aorist subjunctive*.

Stop doing that, don't try to do that, *μὴ ποίει ταῦτα*.

Don't do that, *μὴ ποιήσῃς ταῦτα*.

The future indicative is sometimes used to express command (negative οὐ), and also ἄν with the optative (the latter a polite form). See also § 45.

## QUESTIONS

77. In Greek, as in English, a large percentage of questions are introduced by some interrogative pronoun or adverb. Where the question is not so introduced in English, the Greek either uses no introducing word, or it uses *ἄρα*, *ἄλλο τι ἢ*, or *ἄλλο τι*, which words find no equivalent in English.

Did you say this? *ταῦτ' εἶπες;* or *ἄλλο τι ἢ ταῦτ' εἶπες;*

Disjunctive (alternative) questions are introduced by *πότερον*. As we use no corresponding word in direct disjunctive questions in English, this must be noted.

Did you side with them or speak against them? *πότερον συνηγόρευσεν αὐτοῖς ἢ ἀντέλεγες;*

Questions which expect the answer 'yes' are introduced either by *οὐ* or by *ἄρ' οὐ*.

Should they then not be punished? *οὐκ ἄρα χρὴ αὐτοὺς κολάζεσθαι;*  
Did you not make it clear? *ἄρ' οὐκ ἐδήλωσας;*

Questions expecting a negative answer may be introduced by *μὴν* or *μή* (not frequently used), like Latin 'num.'

You did not say that, did you? *μὴν σὺ ταῦτ' εἶπες;*



*πὼς οὐ* may sometimes be used in rendering an English rhetorical question which shows no interrogative word.

Does not such a man deserve to be punished with death? *πὼς οὐχ ὁ τοιοῦτος ἄξιός ἐστι θανάτῳ ζημιωθῆναι;*

### ORATIO OBLIQUA

78. In English an object clause after a verb of saying or thinking is regularly introduced by the conjunction ‘that,’ the verb of such clause being put in some finite mood. In Greek we have several constructions. In the first place we have, as in English, a conjunction, *ὅτι* or *ὥς*, with a finite mood, ordinarily the same mood and tense as appears in the corresponding oratio recta: here we need note only the law of sequence, — that after a past tense of the verb of saying or thinking an indicative may be changed to the optative, although it may also remain unchanged. After a primary tense the Greek is like the English: it is when the principal verb is in the past tense that the student must be careful.

He said that he was doing this, *εἶπεν ὅτι ταῦτα ποιοῖ* or *ποιεῖ* (if he said ‘I am doing’), or *ἐποίει* (if he said ‘I was doing’).

He said that he would do this, *εἶπεν ὅτι ταῦτα ποιήσει* or *ποιήσῃ* (if he said ‘I will do’) — *ποιήσῃ ἂν* or *ἐποίει ἂν* (if he said ‘I would do’).

He said that he did this, *εἶπεν ὅτι ταῦτα ποιήσετε* or *ἐποίησε* (he said ‘I did’).

He said that he had done this, *εἶπεν ὅτι ταῦτα ποιήσετε* or *ἐποίησε* (if he said ‘I did’) — *πεποίηκε* or *πεποίηκοι* (if he said ‘I have done’).

In such cases the form of the oratio recta should always be borne in mind in translating (see § 70).

Most verbs of saying and thinking take this construction, so that we see that the Greek is in this matter much nearer the English than is the Latin.

79. By the side of this form of oratio obliqua the Greek has also the familiar Latin use of the accusative with the infinitive. It is the older construction of the two, but the number of verbs which require it is not very large: many allow both constructions. The most important verbs of saying and thinking which regularly take the accusative and the infinitive are the following: *φημί, φάσκω, ὁμολογῶ, οἶμαι, ἡγοῦμαι, νομίζω*; *λέγω* takes either construction, while *εἶπον* regularly takes *ὅτι* (with the infinitive the latter has the sense of 'command': *εἶπον αὐτῷ ταῦτα ποιεῖν*, 'I told him to do this'). The tense of the infinitive in this form of oratio obliqua is the same as that of the verb in the oratio recta, the present infinitive doing duty for both present and imperfect.

He says that he is doing this, *φησὶ ταῦτα ποιεῖν*.

He admits that he was doing this on the day before the battle, *ὁμολογεῖ ταῦτα ποιεῖν τῇ προτεραίᾳ τῆς μάχης*.

He thought that the enemy would attack them, *ᾤετο τοὺς πολεμίους αὐτοῖς ἐπιθήσασθαι* (he thought, 'the enemy will attack').

*ἄν* with the optative and *ἄν* with the past tenses of the indicative appear as *ἄν* with the corresponding tense of the infinitive.

He said that his friends would come to his aid, if he would ask them, *ἔφη τοὺς φίλους βοηθεῖν ἄν, εἰ αἰτήσειε*.

He says that he would do this, if he knew how, *φησὶ ταῦτα ποιεῖν ἄν* (his words are '*ἐποίουν ἄν*'), *εἰ ἠπίστατο*.

He thinks the man would have come, if you had given him the letter, *ἡγείται τὸν ἄνδρα ἐλθεῖν ἄν, εἰ τὴν ἐπιστολὴν αὐτῷ ἔδωκας*. The protasis shows that *ἐλθεῖν ἄν* does not represent *ἔλθοι ἄν*.

The negative of this construction is regularly *οὐ*, but some verbs, such as those of swearing and witnessing, and *ὁμολογῶ*, take *μή*.

80. The Greek often drops into this form of oratio obliqua after the conjunction *γάρ*, when a word precedes which suggests the idea of saying or thinking, though there is no oblique statement in the preceding sentence, and the word which suggests the construction may not itself admit it.

The woman bade me do what I chose, for (said she) she knew nothing,  
*ἡ γυνὴ ποιεῖν ἐκέλευεν ὃ τι βούλομαι· οἷδ' ἐν γὰρ εἰδέναι*, (here *ἐκέλευεν* implies 'saying').

He determined to do this, for (thought he) it was evident, etc., *ᾔδοξεν αὐτῷ ταῦτα ποιεῖν, δῆλον γὰρ εἶναι, κτέ.*

81. A third construction of such object clauses is found after verbs of sense action, such as seeing, hearing, showing (making to see), knowing (mental perception), etc. With these verbs the participle is sometimes used. As to the tense of the participle, all that has been said in connection with the preceding construction applies equally here. The construction with *ὅτι* is also freely used.

I know that he is (was) doing — will do — would do, *οἶδα αὐτὸν ποιοῦντα — ποιήσοντα — ποιοῦντα ἄν.*

I know that he did — has done, *οἶδα αὐτὸν ποιήσαντα — πεποιηκότα.*

He knew that the man was (had been) doing — would do — had done,  
*ᾔδει τὸν ἄνδρα ποιοῦντα — ποιήσοντα or ποιοῦντα ἄν — ποιήσαντα or πεποιηκότα.*

82. In both the infinitive and the participial constructions the nominative is used if the subject of the verb of saying or thinking (or feeling), itself in the nominative, is the same as that of the infinitive or participle. If the subject is not emphatic, it is not expressed (see § 31).

He says that he is wise, *φησὶ σοφὸς εἶναι.*

We see that we are unable to survive, *ὁρῶμεν ἀδύνατοι ὄντες περιγέ-  
 νέσθαι.*

Of course, if the subject of the verb of saying or thinking should happen to be in the accusative, the subject of the infinitive or participle will be in that case.

I know that he asserts that he is wise, οἶδα αὐτὸν φάσκοντα σοφὸν εἶναι.

83. Besides these three we have an interesting construction in which the verb of saying or thinking is not expressed, and in which the principal clause of the oratio obliqua is likewise omitted. There is, therefore, only a partial obliquity, and the student is apt to overlook such clauses without realizing that they are in any way oblique. In English we may express the fact that such a clause is part of the thought or the words of the subject by some parenthetical addition like 'as he said,' 'forsooth'; or we may make use of complete obliquity by means of such expressions as 'under the belief, or conviction, that,' 'believing that,' etc. Take, *e.g.*, the sentence, 'the Athenians put Socrates to death because, as they said (on the ground that), he was corrupting young men.' We have here a reason which was in the mind of the Athenians, not the writer's reason. The Greek may express such a thought by ὥς with the participle: οἱ Ἀθηναῖοι τὸν Σωκράτη ἀπέκτειναν ὥς διαφθείροντα τοὺς νέους. This means that they put Socrates to death, thinking that, or alleging that, he was corrupting the young men. Such clauses frequently have causal meaning, but not always. (Cp. Latin 'quod' with subjunctive of partial obliquity.)

When, therefore, 'on the ground that' or 'because' implies that the reason is the reason of the subject of the sentence, if the verb is active, or of the agent, if the verb is passive, ὥς with the participle should be employed;



and in general, 'under the belief, or conviction, that,' 'feeling that,' may often be idiomatically rendered in this way.

84. We may compare with this the construction treated in § 80, for though the conjunction *γάρ* does not introduce a subordinate clause, yet it assigns a reason, and in the construction referred to it assigns a reason of the real subject of the preceding sentence; if, therefore, the verb of such preceding sentence in any way involves or suggests the idea of saying or thinking (cp. the examples given in § 80), this construction may be used at times to give the reason of the subject, and not that of the writer.

85. *Indirect Questions.* — The treatment of the indirect question presents little to trouble the student. First, *the definite relative must not be used*: the Greek says *τίς* or *ὅστις* (etc.), not *ὅς* (etc.): *οὐκ οἶδα τίς* or *ὅστις παρῆν* (not *ὅς*), 'I do not know who was present.' In the next place, either the original mood and tense of the direct question is retained or, after a past tense of the principal verb, the optative may be used; *the subjunctive is, therefore, used only when it occurs in the direct question*, and these subjunctive questions must be carefully studied. The question, 'what shall I say?' *τί εἴπω*; or *τί ἐρῶ*: appears in the indirect form in English either in the infinitive, or the auxiliary is retained: 'I ask him what to say, or what I shall say;' 'I asked him what to say, or what I should say.' The Greek uses either the original subjunctive or future indicative, either of which may become the optative after a past tense, or a verb of necessity is sometimes used: *ἐρωτῶ αὐτὸν τί (ὃ τι) εἴπω*, or *ἐρῶ*, or *τί με δεῖ εἰπεῖν*. *ἠρώτησα αὐτὸν τί (ὃ τι) εἴπω (εἴποιμι)*, or *ἐρῶ (ἐροίην)*, (or *τί*

με δέοι εἰπεῖν). An English infinitive which follows an interrogative word ('who,' 'what,' 'when,' 'where,' 'how,' etc.) after a verb of saying or thinking must not be rendered by the Greek infinitive.

86. *Indirect Command*. — Here the Greek, like the English, generally uses a word of saying or thinking which itself indicates that an imperative was used in the direct form, such as κελεύω, προστάττω ('command,' 'order'); in both languages the infinitive is the construction (negative μή): κελεύω σε ταῦτα γράφειν, 'I command you to write this' (I say, 'write'). Ordinary verbs of saying also may sometimes take this construction: εἶπον αὐτῷ ἐλθεῖν, 'I told him to come.' An indirect command in a larger body of oratio obliqua after an ordinary word of saying is rare in Greek: the infinitive is the construction used, or, as in English, an auxiliary verb ('must,' 'should') is used, or else a word of commanding is used with the infinitive.

87. *Indirect Wish*. — A verb of wishing (εὔχομαι) is used in the regular oratio obliqua construction, with the wish dependent upon it in the infinitive.

#### SOME USES OF THE PARTICIPLE

88. Many verbs of mental affection take the participle. Here the English translation will often be the infinitive, or the verbal (participial) noun with a preposition.

I take pleasure in giving this advice. χαίρω ταῦτα παραινῶν.

89. αἰσχύνομαι takes the participle when the subject is ashamed of an act which he is doing, or has done; the infinitive, when the sense of shame prevents the act:

I am ashamed of my doing (to be doing) this, αἰσχύνομαι ταῦτα ποιῶν.  
 I am ashamed to do this, αἰσχύνομαι ταῦτα ποιεῖν.

As the English allows the infinitive in both uses, the sense must be observed.

ἀγαπῶ, 'I am satisfied,' takes the participle.

I am satisfied to be alive, ἀγαπῶ ζῶν.

Verbs of endurance, like ὑπομένω, τολμῶ, of beginning and ending, and of continuance may take the participle; the infinitive is also used, as in English.

90. Verbs of sense action (seeing, hearing, etc.), those of showing, finding, etc., take the participle, and naturally only the present or the perfect, for one can perceive only that which is going on, or the present result of a past action. If the perception is mental, the aorist and the future are possible. The English may have the infinitive.

I saw him doing (do) this, εἶδον αὐτὸν ταῦτα πράττοντα.

περιορᾶν ('look all around,' 'overlook') gets the meaning of 'look on without trying to prevent,' 'allow'; it may take the aorist participle as well as the present and the perfect.

91. The verbs λανθάνω, τυγχάνω, and φθάνω take the participle. The English translation differs, an adverbial turn being often given: λανθάνω ποιῶν, 'I do without being observed,' 'I do secretly,' 'I escape notice in doing'; τυγχάνω ποιῶν, 'I happen to do,' 'I do by chance'; φθάνω ποιῶν, 'I anticipate (or get ahead of) in doing,' 'I am first in doing.' It will be seen that in some cases the principal verb in English becomes a participle in Greek; sentences like the following should therefore be carefully observed:

He escaped without being observed, ἔλαθε φυγών.

He came ahead of the others, τοὺς ἄλλους ἔφθασεν ἐλθών.

By chance he was present, ἔτυχε παραγενόμενος.

92. Another type of sentence in which the leading verb of the English becomes a participle in Greek is the following :

What do you want that you are (*i.e.* with what purpose are you) doing this? τί βουλόμενος τὰντα ποιεῖς;

τί παθών and τί μαθών are really examples of this type; they meant originally ‘what happened to you that . . .’ and ‘what got into your head that . . .,’ but acquired the meaning of an emphatic ‘why?’ They usually indicate annoyance, always strong feeling.

Why (the mischief) don’t you keep quiet? τί παθὼν οὐ σιγᾷς;

93. The English present participle must be rendered by the present in Greek only when the action of the subordinate verb and that of the principal verb are clearly contemporaneous; when one precedes the other in time, the aorist tense should be employed in Greek :

Noticing that those present were withdrawing, he stopped speaking, αἰσθόμενος ὅτι ἀποχωροῦσιν οἱ παρόντες ἐπαύσατο λέγων.

At times the Greek looks upon the one action as prior to the other, even where we might regard them as contemporaneous :

He said with a smile, μειδιάσας εἶπεν.

94. When the subject of a subordinate clause which is represented in Greek by a participle is different from the



subject or object of a principal clause, the participle is put in the genitive case, — the so-called genitive absolute :

When he had said this, the ambassadors went away, *ταῦτ' ἐπόντος αὐτοῦ ἀπῆλθον οἱ πρέσβεις*.

This construction, which is used more frequently in narrative than in argumentative passages, affords us a convenient means of changing the form of expression, as in many cases we may choose between a subordinate clause and the genitive absolute. The latter should, however, not be used too frequently.

95. Impersonal verbs signifying possibility, necessity, etc., have the accusative case in the absolute construction, and are then, as a rule, used in a concessive sense. The forms which occur most frequently are *ἐξόν*, 'though it was (is) permitted'; *δέον*, 'though it was (is) necessary'; *ἐνόν*, *παρόν*, 'though it was (is) possible'; *προσῆκον*, 'though it was (is) fitting.' Sometimes other impersonal verbs show this construction, as *εἰρημέον*, 'there being a statement'; in such cases the sense is not necessarily concessive, and the genitive is also used.

96. The participle of the verb *εἶναι* or *γενέσθαι* may at any time be omitted with the article and some adverbial expression, as *οἱ νῦν ἄνθρωποι* or simply *οἱ νῦν*, 'the men of the present day'; *τὰ πάλαι*, 'events of long ago.'

\* On the other hand the participle of the verb 'to be' is frequently omitted in English where it must be supplied in Greek; take the sentence, 'there came into the city a very wise man, not, it is true, an Athenian, but one who knew the laws'; here 'not an Athenian' clearly

means 'who was not an Athenian'; the predication must be indicated in translating into Greek, and usually it is in the form of the participle:

*ἦλθεν εἰς τὴν πόλιν ἀνὴρ σοφώτατος, Ἀθηναῖος μὲν οὐκ ὤν, τοὺς δὲ νόμους εὖ εἰδώς.*

Even an attributive adjective in English may at times really predicate, often giving a reason for the principal statement; thus,

The easy-going inhabitants surrendered the city at once. *οἱ πολῖται ῥάθυμοι ὄντες τοῖς πολεμίοις εὐθὺς τὴν πόλιν παρέδωκαν.*

Here the adjective does not define; it does not distinguish the subject from other inhabitants; the sentence implies that because they were easy-going they surrendered.

97. The Greek participle is frequently used for one (or more) of a number of verbs connected in English by conjunctions:

He came and told me, *ἔλθων εἰπέ μοι.*

This tendency of the Greek should be closely observed by the student in his reading, and freely copied in his own translations. He will see that in easy narrative style verbs are sometimes used instead of participles, as in English, and, in general, variety may be anywhere attained by the occasional avoidance of participles; but under ordinary conditions the participle may be chosen as the idiomatic rendering.

98. One of the most striking peculiarities of the Greek, as compared with other languages, is its fondness for the use of the participle. This will at once become evident if we compare a page of ordinary Greek with one of Latin (or of some modern language) taken from the same gen-

eral sphere of literature. It is true the English language uses its participles with greater freedom than does the Latin, but the Greek surpasses both in this respect.

Within the language itself there is great diversity of use, according to the author and the kind of writing with which we are dealing. The use of the participle gives us a fairly good test of an author's style. In simple narrative one expects fewer participles, while a more ornate, epideictic style may make free use of them. The Greek in his everyday speech evidently did not make so extended a use of them as did the writers; however, it may be laid down as a rule that they used them much more than we do.

### THE ABSOLUTE USE OF THE INFINITIVE

99. The dative use of the infinitive shows itself in what is known as the absolute use. The most interesting examples are the following:

ὥς εἰπεῖν, or ὥς ἔπος εἰπεῖν, 'so to speak.'

ὥς συντόμως (συνελόντι, ἀπλῶς) εἰπεῖν, 'to speak briefly.'

ὥς ἐν κεφαλαίῳ (τὸ ὅλον, τὸ σύμπαν) εἰρησθαι, 'to sum up.'

ὥς γ' ἐν ἡμῖν εἰρησθαι, 'between us,' *i.e.* to tell it between us, or in confidence.

ὥς εἰκάσαι, or ὥς ἀπεικάσαι, 'to conjecture.'

ὀλίγου δεῖν, ('lacking little'), 'almost.'

τὸ νῦν εἶναι, 'for the present.'

τὸ ἐπ' ἐκείνον (or ἐκείνῳ) εἶναι, 'so far as he is concerned.'

ἐκὼν εἶναι, 'willingly.'

### THE NEGATIVES

100. There are in Greek two negatives: οὐ (οὐκ before unaspirated vowels, οὐχ before aspirated vowels) and μή.

Of these *οὐ* is the negative of the statement; *μή* is the negative of the wish and the command, and secondarily it is used where the action is stated not as a fact, but as a mere conception. *οὐ* is therefore used in all indicative statements, in such statements occurring in oratio obliqua; in the apodosis of ideal and unreal conditional sentences, and in the potential; in temporal, causal, and concessive clauses, and with a participle when equivalent to any one of such clauses; in definite relative clauses; with the article and the participle when the subject is definite.

101. *μή* is used in all wishes, whether optative or indicative; in commands, whether imperative or subjunctive (the future indicative and *ἄν* with the optative, used in an imperative sense, take *οὐ*); with the infinitive, outside of oratio obliqua (sometimes even in oratio obliqua); in final sentences; with *ὅπως* and the future after verbs of precaution; after verbs of fearing; with *ὥστε* and the infinitive (if *οὐ* is used there is oratio obliqua influence); with indefinite relatives ('whoever,' 'anybody who'); with the participle when it expresses the relation of condition; with the article and the participle when the subject is indefinite. In direct questions *μή* with the indicative is equivalent to Latin 'num.'

102. The statements just made apply not only to the simple negatives *οὐ* and *μή*, but also to all compound forms, as *οὐδεῖς*, *μηδεῖς*, *οὐδέποτε*, *μηδέποτε*, *οὐδαμῶς*, *μηδαμῶς*, etc.

103. *οὐ μή* is used with the aorist subjunctive in the sense of a negative future statement: *οὐ μή γένηται*, 'there will not be.'



*οὐ μή* with the future indicative is used as a negative imperative: *οὐ μὴ καταβήσῃ*, 'don't come down.'

104. *μὴ οὐ* is used after verbs of fearing (see § 46).

It is also generally used for simple *μή* with an infinitive which is dependent on a negative verb, if such principal verb when positive takes *μή* with the infinitive; thus, *ἀρνοῦμαι* takes *μή* with the infinitive, *οὐκ ἀρνοῦμαι* takes *μὴ οὐ* with the infinitive (see § 53 and § 54):

I deny that I am doing wrong, *ἀρνοῦμαι μὴ ἀδικεῖν*.

I do not deny that I am doing wrong, *οὐκ ἀρνοῦμαι μὴ οὐκ ἀδικεῖν*.

I hinder you from walking, *κωλύω σε μὴ βαδίζειν*.

I do not hinder you from walking, *οὐκ κωλύω σε μὴ οὐ βαδίζειν*.

(In these examples neither *μή* nor *μὴ οὐ* is translated in English.)

It is right not to lie, *δίκαιόν ἐστι μὴ ψεύδεσθαι*.

It is not right not to tell the truth, *οὐ δίκαιόν ἐστι τᾶληθῇ μὴ οὐκ εἰπεῖν*.

(Here *μή* and *μὴ οὐ* are translated by 'not'; in such cases *μή* alone is sometimes used after a negated verb.)

A question may produce the same effect as a negative with the principal verb, so also some words which were felt to contain a negative idea, such as *ἄνοια*, *αἰσχροὺς*, etc.:

What hinders you from going away? *τί κωλύει ὑμᾶς μὴ οὐκ ἀπιέναι*:

(The answer would be 'nothing'.)

It is a shame not to do this, *αἰσχροὺς ἐστι μὴ οὐ ποιεῖν ταῦτα*.

105. When several negatives occur in the same clause, if the simple negative *οὐ* or *μή* precedes, any compound negative word (like *οὐδέ*, etc.) which may follow only reinforces the negation; if, however, the compound precedes, a simple negative which follows exerts its force as negative, so that the result is a positive statement:

I did not see anything, οὐκ εἶδον οὐδέν.

There was nothing I did not see, οὐδὲν οὐκ εἶδον (cp. § 15).

106. 'Not only' and 'not only not' may be rendered by οὐ μόνον and by οὐ μόνον οὐ, respectively; but besides this the Greek uses οὐχ ὅτι or μὴ ὅτι for the former, and οὐχ ὅπως (sometimes μὴ ὅτι) for the latter:

He not only promised to give, but he also really gave, οὐχ ὅτι δώσειν ὑπέσχετο, ἀλλὰ καὶ ἔδωκεν.

They not only did not hinder them, but they even permitted them to do wrong, οὐχ ὅπως ἐκώλυσαν, ἀλλὰ καὶ περιεἶδον αὐτοὺς ἀδικοῦντας.

It appeared that he was not only not a citizen, but not even a metic, οὐχ ὅπως πολίτης ἐφαίνετο ὢν, ἀλλ' οὐδὲ μέτοικος.

## ABSTRACT WORDS IN ENGLISH

107. One of the most striking peculiarities of the English idiom, as compared with the Greek, is to be found in the large use which the former makes of abstract words where the thought to be conveyed really involves no abstract idea, so that a concrete expression would be more natural and often more exact. There is, it is true, some difference in this use in different English writers and in different spheres of the literature, but the tendency is everywhere evident. Even in the language of the uneducated, where we find it least, it shows itself.

With the Greeks the use of abstract words was a gradual development. At first such concepts were largely personified: Ἔρως was a god, and many other abstract words will be found in the long list of Greek divinities. Among the prose writers one may note considerable difference in the use of these words; naturally the philosophers employed

them more frequently than other writers, and a mind of philosophic bent, like Thucydides, chose them where ordinary men would have followed the lines of concrete expression. With the lapse of time the tendency grew, and later writers mark a considerable advance; but nowhere do we find a near approach to the English use.

108. If we consider these abstract words, we shall find that most of them are either directly derived from, or at least closely allied in meaning to, some verb or adjective, and it is such verb or adjective (or the corresponding adverb) which the Greek generally employs in the cases which we are now considering: thus, 'with a *smile*' becomes *μειδιάσας*, 'smiling'; 'with *justice*' is rendered by *δικαίως*; 'his *guilt* became evident to all,' *ἅπασιν δῆλος ἐγένετο ἄδικος ὢν*. The adjective itself may appear in the form of a derivative verb, as *ἀδικῶν*, instead of *ἄδικος ὢν*, in the last example; 'his *illness*' might be either *ἀσθενῆς ὢν* or *ἀσθενῶν*.

An examination of these examples will easily reveal the fact that the abstract idea is not essential, that it is a concrete thought which is really intended, and it is this concrete thought which the Greek expresses. A thorough mastery of the principle underlying these translations will give us the key to the rendering of a large number of abstract terms, such as: 'with the statement' (*εἰπὼν* or *λέγων*); 'in the hope' (*ἐλπίζων*); 'under the impression or supposition' (*οἰόμενος*); 'with the promise' (*ὑποσχόμενος*); 'with surprise' (*θαυμάζων*); 'with cruelty' (*ὠμῶς*); 'in haste' (*ταχέως*); 'with pleasure' (*ἡδέως* or *ἡδόμενος*); etc. If the subject of the principal verb is differ-

ent from that of the participle, the latter will, of course, appear in the genitive absolute; thus, 'to my surprise he went away without a word,' *θαυμάζοντος ἐμοῦ ἀπῆλθεν οὐδὲν εἰπὼν*.

109. When there is an adjective in agreement with such abstract noun, it will generally be rendered by a neuter word, or by an adverb, if a verb is used to translate the abstract:

With many a promise, *πολλὰ ὑποσχόμενος*.

With the most dreadful curses, *δεινότατα ἀρασάμενος*.

He asked this question, *ταῦτ' ἠρώτησε*.

With many a protestation of his innocence, *πολλὰ λέγων (ἰσχυρίζομενος) ὡς ἀναίτιός ἐστιν*.

In constant fear, *διὰ τέλους (ἀεὶ) φοβούμενος*.

If an adjective or adverb is used to translate the abstract noun it will be modified in some way, either by the use of the degrees of comparison or by an adverb:

With excessive politeness, *ἀστείότατα*.

With great rudeness, *ἀγροικότατα*.

'His utter innocence,' in the fourth example given above, would be *πάντως ἀναίτιος*.

110. Often the abstract noun occurs in a metaphor. Here, as before, we must first get the concrete thought intended to be conveyed, then translate that into Greek. Thus, 'he followed (took) my advice' is evidently a metaphorical expression, the plain meaning of which is 'he obeyed me advising him,' and so the Greek would put it: *ἐπειθέτό μοι συμβουλεύσαντι*. Or take the words, 'he expressed surprise': here the metaphor is hardly felt; 'express' is really equivalent to a verb of saying, and



we at once get the translation, 'he said he was surprised,' *ἔφη θαυμάζειν*.

III. The translation seems a more complicated and difficult matter when, as is frequently done, the abstracts are heaped up; but here, again, we need only consider the concrete thought at bottom of our English nominal expression to get at the idiomatic Greek rendering. The effort to reach this concrete thought will often show that the English abstract expression sacrifices accuracy, giving mere outlines, and not exact details. Thus, in examining a sentence like 'my sorrow on beholding his plight defies expression,' we see that the time of the action expressed by the abstract noun must be inferred from the context. Remembering that 'defies expression' is a metaphor, we get the plain thought, 'it is not possible to say how sorry I was (am) to see how unfortunately he was (is) situated,' *οὐκ ἔστιν εἰπεῖν ὡς ἐλυπούμην (λυπούμαι) ἰδὼν αὐτὸν οὕτω κακῶς διακείμενον (ὡς διάκειται)*.

In the sentence, 'his refusal made all efforts at reconciliation useless,' we do not know what is refused, nor do we know who is supposed to make the efforts at reconciliation; the context probably shows this; the Greek sentence will itself generally make such things clear. Rendering concretely, we get: *οὐκ ἐθέλοντος αὐτοῦ ἐνδιδόναι* (or whatever he may have refused to do) *μάταιον ἐγένετο καὶ πειρᾶσθαι αὐτοῦς διαλλάττειν* (or *αὐτοῖς καὶ πειρᾶσθαι διαλλάττεσθαι*, if they make the effort themselves).

112. If, however, the abstract noun is really essential, so that the thought may not be given in concrete form, it must be retained in Greek. This is especially true if there

is personification. Thus, in the sentence, 'love rules all mankind,' it is evident that we cannot express the thought by means of some finite form of the verb 'to love'; it should, therefore, be rendered: Ἔρως ἀπάντων ἀνθρώπων κρατεῖ.

113. Besides, there are expressions in which the Greek uses the abstract, just as we do in English, to express a concrete idea; thus, 'he was reduced to poverty' appears as εἰς πενίαν κατέστη. In some cases the Greek allows the occasional use of an abstract noun where a concrete turn is more usual, so ἀνευ φόβου is said instead of οὐ φοβούμενος for 'without fear'; in some modal expressions even μετὰ is so used with an abstract noun. But, after all, such instances are far less frequent than those in which the concrete form is used. Wherever an English abstract expression is really concrete in meaning, if the student is not certain of having seen the abstract word so used in his Greek reading, let him adopt the concrete rendering.

114. Sometimes the Greek uses an abstract noun where we have a concrete turn in English, as γέλωτα ὀφλισκάνειν, 'to become a laughing-stock.' Such cases the vocabulary brings out.

## METAPHOR

115. Another characteristic of the English language with which the translator has to deal frequently is its fondness for metaphor. This figure of speech, a natural product of the desire for picturesqueness and variety of expression, is found in all languages; in some more than in others — in English more than in Greek. Many an English meta-

phor would be impossible in Greek, for the simple reason that it is drawn from a sphere of which the Greeks knew nothing; others, which they might have used, were not developed. Many of our English metaphors, through constant use, have become worn and blunted, so that the image originally intended to be conveyed by the word is no longer felt, and only the plain, unadorned thought which underlies the image remains. They are in effect past metaphors, in which the figure may be more or less easily recalled: in some cases it is altogether gone.

Consider such expressions as: 'to be on the point of doing;' 'to lay stress on a matter;' 'to cast about;' 'to fall in love;' 'to throw one's self on the mercy of another;' 'to stand on one's dignity;' 'to scout the idea;' 'to drive to despair;' 'to be struck by an idea;' etc. In some cases the original image is altogether gone, in others it is hardly felt; in all, the simple thought at bottom should be rendered, and so, here again, the student must accustom himself to grasp the plain meaning of the expression and to render that into Greek, unless he is certain that the same metaphor occurs in that language.

Some of these English metaphors will be familiar as being the usual translation given for certain Greek words: so 'to be on the point of' will at once suggest *μέλλειν*; 'to fall in love with,' *ἐρασθῆναι*; in other cases we must consider what the metaphor means, and so render: thus, 'to cast about' is in effect 'to consider'; 'to lay stress on' is 'to make much of,' 'to consider important'; 'to throw one's self on the mercy of' is 'to give one's self up to some one as being merciful'; etc. If a simple English equivalent

does not suggest itself, a good English dictionary may be consulted. But in most cases the vocabulary will give all the needed assistance, especially if the metaphor be involved in a single word.

116. If, however, the metaphor is essential to the thought and cannot be given up without sacrificing that which the author especially intended to bring out, it must be retained in Greek. We look for such metaphors in poetry, but they are also found in elevated prose, especially in oratory. Frequently the author develops the metaphor at some length, thus insisting on the figure and making it essential to the thought. If the student is not certain that the metaphor is possible in Greek, let him introduce the expression by *ὡσπερ* or *οἷον*. In ordinary narrative there will be but little occasion for the use of metaphor of this kind.

#### MODERN CONCEPTS

117. It is self-evident that for things of which they had no knowledge the Greeks could have no corresponding words, so that adequate statement concerning such things in their language becomes impossible. For instance, it is plain that we cannot speak of the phenomena of electricity, even though the words which we use in speaking of these things are taken from the Greek. Nor can we speak of guns and bayonets, of gunpowder and cannon, nor, in a word, of the many discoveries and inventions, of the arts and sciences, which have become known to the world since classic Greek was spoken. The best that we can do is to give inadequate outlines of the thought in



terms familiar to a Plato or a Demosthenes. Occasionally we may substitute something which served the same general purpose among the Greeks; thus, in speaking of guns and pistols we may take weapons used in their warfare, but while this gives us a Greek thought, it does not adequately reflect the English.

Again, modern times have made more exact statement possible concerning things of which the Greeks had some knowledge. Thus, the divisions of time, fixed as they are by nature, — year, month, and day, — were familiar to them; but when we divide the month into weeks, the day into hours, minutes, and seconds, we are dealing with things which they did not know. If we would translate such words, we must render very freely: we can say, ‘very early,’ but we cannot say, ‘4.25 A.M.’ The arrangement of their months, too, was so far from coinciding with ours that the simplest plan is to use our own notation: thus, for the ‘4th of July’ say, ‘the fourth day of the seventh month,’ although we must recognize that such statement would convey the meaning only to one familiar with modern conditions.

#### ORDER OF WORDS

118. In the arrangement of words within the sentence the Greek language admits of much greater freedom than does the English, and it is thus not so easy to lay down definite rules for one’s guidance in writing; still, there are certain tendencies which the student may bear in mind, and he should note departures from them in his reading in the

Greek authors. In very many cases it will be found that such departures emphasize some particular word or words.

1. A very common order, and one which may be taken as a norm, is the following: subject, modifiers of the subject, modifiers of the verb, verb. Instead of the verb an infinitive or a participle is frequently found at the end. But the Greek did not bind himself to this order, by any means: the thought is developed naturally in the order in which the several elements present themselves to the writer's mind, and the order just given is a common one, for the reason that, under ordinary conditions, the thought naturally begins with that of which one is speaking, and closes with that which is predicated of it.

2. The object more frequently precedes than it follows the governing verb: the relative pronoun as object always precedes.

3. The article regularly precedes its noun: it may be separated from it by an adjective, by a noun in the genitive, or by an adverb used as an adjective; also by the conjunctions *μέν, δέ, μὲν οὖν, μὲν γάρ, γάρ, γὰρ δὴ, ἄρα, τοίουν*.

For the predicative position of the adjective see § 8(4).

4. A relative pronoun generally follows its antecedent, and is not far removed from it. For an exception to this sequence, see § 10 (end).

5. Interrogative pronouns, and interrogative words in general, are regularly placed at the beginning of the sentence. Exceptions mark rhetorical emphasis.

6. The genitive of the personal pronouns regularly follows the noun on which it depends.

7. The reflexive *ἐαυτοῦ* is regularly placed between the article and the noun.

8. A dependent infinitive generally follows the word on which it depends; but there are exceptions, sometimes with special emphasis on the infinitive, but not always. This statement applies also to the oratio obliqua infinitive.

9. Oratio obliqua clauses introduced by *ὅτι* or *ὥς* regularly follow the verb of saying or thinking; but they sometimes precede, especially with *ὅτι μὲν οὖν* or *ὅτι μὲν*.

10. Indirect questions also regularly follow the principal verb, although they may sometimes precede.

11. The particle *ἄν* tends to place itself near some emphasized word in the sentence, or with some pronoun or conjunction or adverb, rather than with the verb with which it belongs. So we have *τίς ἄν*, *τί δὴτ' ἄν*, *τίς γὰρ ἄν*, *πῶς ἄν*, *μάλιστα' ἄν*, *οὕτως ἄν*, *οὕτω γὰρ ἄν*, *ἤκιστ' ἄν*, *σχολῇ ἄν*, *τάχ' ἄν*, *σφόδρ' ἄν*, *οὐκ ἄν*, *οὐκ ἄν ποτε*, etc. So, too, with *οἶμαι* or *οἶδα* (see § 122). If, however, an adverb accompanies the infinitive depending on *οἶμαι*, the particle generally associates itself with the adverb, as *οἶμαι τάχιστ' ἄν μαθεῖν*, *οἶμαι ὑμᾶς σαφέστατ' ἄν πυνθάνεσθαι*.

12. *ἄν* is often repeated, generally with some emphatic word. On the other hand, if two clauses are coördinated with *καί*, *δέ*, *μὲν* — *δέ*, *οὔτε* — *οὔτε*, *ἢ* — *ἢ*, *ἄν* may be omitted with the second: *εἰ ἐβούλετο τὰ δίκαια ποιεῖν, ἐδουλεν ἄν Ἀλκέτη καὶ ἦν εὐδαίμων*.

13. The negative regularly precedes the word to which it belongs, but it sometimes follows; it is then usually at the end of the sentence, especially in the combinations *μὲν οὐ* or *δ' οὐ*.

14. The negative sometimes attaches itself to a word of saying or thinking, although it logically belongs to the dependent verb, just as we say, 'I do not think he is here'; so οὐ φημι, οὐκ οἶμαι, οὐ νομίζω, οὐκ ἄξιω, etc.

15. An interesting tendency is that by which words of like or of opposite meaning are put close together, especially different forms of the same stem: *μόνος μόνῳ διαλέγεται*, "Ἕλληνες ὄντες Ἕλλησι ταῦτα λέγομεν. This is sometimes combined with the chiasmic arrangement (reversing the order of similar elements), as in the sentence: *πολλάκις ἡδονὴ βραχεῖα μακρὰν τίκτει λύπην*.

16. Sometimes, for rhetorical effect, a word which would naturally follow is placed at the beginning of the sentence: *οὐκ ἄρξασθαί μοι δοκεῖ ἄπορον εἶναι, ὧ ἄνδρες δικασταί, τῆς κατηγορίας, ἀλλὰ παύσασθαι λέγοντι*.

## NOTES

119. In writing the vocative make use of the interjection *ὦ*: 'gentlemen of the jury,' *ὦ ἄνδρες δικασταί*; 'Socrates,' *ὦ Σώκρατες*; 'your majesty,' *ὦ βασιλεῦ*. This interjection at times had its original exclamatory effect, but it is constantly used in calm address, and regularly accompanies the vocative.

120. An English possessive case which marks a characteristic, or something peculiar to a class, should be rendered by an adjective: thus, the sentence 'he wore a shepherd's dress' would generally mean 'a dress such as shepherds wear'; it is therefore rendered, *ποιμενικὴν στολὴν ἐφόρει*.



If it means 'the dress of a certain shepherd,' the genitive of the noun must be used.

121. The English (and Latin) use of the appositive genitive occurs rarely in Greek, generally with *χρῆμα*. This construction must therefore be avoided in translating; ordinarily the two words are put in apposition, as 'this business of looking into everything,' *τοῦτο τὸ πάντα ζητεῖν*. 'The city of Athens' is generally given by *ἡ πόλις τῶν Ἀθηναίων* or simply *αἱ Ἀθῆναι*.

The partitive genitive should not be used with 'all': 'all of the citizens,' *πάντες οἱ πολῖται*.

122. After *οἶμαι* the word *ἄν* connected in sense with a dependent infinitive is generally put next to *οἶμαι*, and not with the infinitive: 'I think that he would do this,' *οἶμαι ἄν αὐτὸν ταῦτα ποιῆσαι*, and not *ποιῆσαι ἄν*. With *οἶδα* we see the same tendency in such expressions as *οὐκ ἄν οἶδα εἰ δυναίμην*, for *δυναίμην ἄν*. See § 118 (11).

123. The use of two (sometimes more) words synonymous in meaning to add strength to the expression is not frequently met with in Greek. Such doublets in English are in many cases alliterative: 'to beg and beseech,' 'with might and main,' 'in all corners and crevices,' 'toil and trouble'; or they end in the same sound (rhyme), as 'fair and square,' etc. In later times this tendency to use doublets began to show itself more on Greek ground, but in the classic period we see but little of it, the most familiar example being even a triplet, *δέομαι καὶ ἱκετεύω καὶ ἀντιβόλῳ*, 'I beg and beseech and implore.' In translating such doublets it is generally best to use some intensifying word like *σφόδρα* or *μέγας* or *πᾶς*.

124. There are many English words which stand for more than one concept. In some cases this is very plain, and no warning is needed; in other cases it is not so evident, and the differentiations given in the vocabulary should be carefully heeded. Two of the most familiar words of this class are the verbs 'to live' and 'to know.' For the former we have ζῶ, 'I am alive'; βιώ, 'I live' (the general word); and οἰκῶ, 'I dwell': thus, 'he lives (is alive),' ζῇ; 'he lived sixty years,' ἐξήκοντα ἔτη ἐβίω; 'he lives in the city,' οἰκεῖ ἐν τῇ πόλει.

'To know' is rendered by οἶδα, *scio*; γινώσκω, 'I recognize, know' (cognition); ἐπίσταμαι, 'I understand, know how to.'

125. The words 'to do' and 'to make' deserve special notice. They are both rendered by ποιεῖν, πράττειν, or δρᾶν. πράττειν is general, 'to attend to affairs'; ποιεῖν is specific. With adverbs ποιεῖν is transitive, εὖ ποιεῖν τινα, 'to do well to a person'; πράττειν is intransitive, εὖ πράττειν, 'to do (fare) well.' 'To do with' is χρῆσθαι: 'I don't know what to do with this man,' οὐκ οἶδα ὅ τι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.

'To make' is often well rendered by other words: τίθημι, διατίθημι, ἀπεργάζομαι, καθίστημι, ἀποδείκνυμι, ἀποφαίνω, παρέχω. 'To make a law,' νόμον τιθέναι (said of law-giver), νόμον τίθεσθαι (said of people); 'to make a man happy,' εὐδαίμονα τιθέναι τινά. 'To make a man captain' is either ποιεῖν or ἀποδεικνύναι τινὰ λοχαγόν. Often the word is rendered by a causative formation, especially by those in -όω; thus, 'to make free' is ἐλευθεροῦν; 'to make a slave of' is δουλοῦν. Again, it is often rendered by an

active form (see §§ 19, 20); thus, *τρέπω* = 'I make (to) turn'; *ἵστημι* = 'I make (to) stand.' 'To make' followed by an infinitive may sometimes be rendered by *ποιεῖν*: 'he made me laugh,' *γελᾶν μ' ἐποίησεν*, unless it has the colloquial sense of 'to compel,' when it should be translated by *αναγκάζειν*. 'To make much of' = *περὶ πολλοῦ ποιεῖσθαι*.

Sometimes 'make' may be rendered by a preposition, especially *διὰ*; or by some other expression of cause: 'that made me tell him,' *διὰ ταῦτα αὐτῷ εἶπον*; 'this makes me feel glad,' (*ἐπὶ*) *τούτοις χαίρω*; or a causal genitive absolute may be used: 'his departure made me reflect,' *ἀπελθόντος αὐτοῦ ἐλογιζόμην*.

*ποιεῖσθαι* with a verbal noun (active in meaning) is used freely as an equivalent of the verb from which the noun is derived: *λόγον ποιοῦμαι* = *λέγω*.

126. Notice the following conjugations:

*ἔρχομαι*; *εἶμι*; *ἦλθον*; *ἤκω*. Do not use *ἐλεύτομαι* or *ἐλίγλυθα*.

*σκοπῶ*; *σκοποῦμαι*; *σκέψομαι*; *ἐσκεψάμην*; *ἔσκεμμαι*. Do not write *σκέπτομαι*.

(*πιπράσκω*): *ἀπεδώτομαι*; *ἀπεδόμην*; *πέπρακα*; *πέπραμαι*. The word *πωλεῖν* means 'to be a vender,' 'to have, or offer, for sale'; it is thus imperfect in meaning, and is used only in the imperfect tenses. It must be distinguished from *ἀποδόσθαι*, which means 'to make a sale': *τὴν οἰκίαν ἀπέδοτο*, 'he sold the house'; *βιβλία πωλεῖ*, 'he sells books.' Cp. the derivative compounds in *-πώλης*, as *βιβλιοπώλης*, 'bookseller'; *φαρμακοπώλης*, 'drugseller'; etc.

127. Some verbs occur in prose in compound form only: *ἀποθνήσκω* (the perfect, *τέθνηκα*, is used); *ἀποκτείνω*; *ἀποστερῶ* (*στερίσκω* is used).

128. 'With.' — If this preposition expresses accompaniment, *μετά* (c. gen.) may be used in translation, or *καί*

(never *σύν*); compounds of *σύν* may also be used (c. dat.). When the object is a thing which is brought, the preposition may be rendered by *φέρων* or *ἔχων*: 'with his sword in hand' = *τὸ ξίφος ἔχων*; if the object is a living being, and there is no idea of companionship, use *ἄγων* or *φέρων*, the latter if the object is carried: 'the sheriff came in with the man' = *ὁ τῶν ἑνδεκα ὑπηρέτης εἰσήλθε τὸν ἄνδρα ἄγων*; the prisoner is treated as an inferior. If 'with' expresses the means employed, use the dative of means, or *χρώμενος* with the dative.

In modal expressions like 'with pleasure,' 'with pain,' 'with zeal,' a participle is generally used in translation, or else an adverb (or an adjective); thus, 'with surprise' = *θαυμάζων*; 'with pain' = *λυπούμενος* or *ἀνιώμενος*; 'with pleasure' = *ἡδέως* or *ἄσμενος*; 'with eagerness, or zeal,' = *προθύμως*; 'with fear' = *φοβούμενος*. Sometimes we find *μετά* (c. gen.) in such modal expressions (Thucydides, Antiphon, etc.), as *μετὰ φόβου*, *μετ' ἐλέους*. Let the student use a participle or an adverb (see § 108).

129. 'Without.' — The Greek word is *ἄνευ* (c. gen.). The negative with a participle, or an adverb, frequently renders it (see § 128): *ἄνευ* is, comparatively speaking, not frequently used in Greek. 'Without' followed by a participial noun, as 'without speaking,' should be rendered by a negative with the participle: *οὐδὲν εἰπών*.

130. The Greek frequently shows a preference for the negative point of view where we prefer a positive statement; especially is this true in the case of double negation, or litotes, and this is often added to the positive statement to add strength by giving every point of view: *ἀγαθὸς καὶ*



οὐ κακός is a very positive statement of a man's excellence. A strong positive assertion may at times be well rendered by litotes: 'a very useful man,' ἀνὴρ οὐκ ἄχρηστος ὢν.

131. A parenthetic verb, without influence on the structure of the sentence, is regularly introduced by ὥς; as 'this man, it seems, does wrong,' οὗτος, ὥς δοκεῖ, ἀδικεῖ. οἶμαι and the forms of φάμαι are regular exceptions.

132. The English word 'now' is to be translated by δέ whenever it is clearly a connective and not a temporal adverb; this is frequently the case at the beginning of a sentence in narrative: 'now there was at that time a king, etc.,' ἦν δὲ κατ' ἐκείνον τὸν χρόνον βασιλεύς (τις) κτέ.

133. Besides the use of 'there' to introduce a verb, and thus enable it to take the first place in the sentence (see the sentence rendered in § 132), the English throws weight on some word or words by introducing them by means of 'it is,' 'it was,' etc. In Greek the emphasis is expressed by position, and the introducing words are omitted: 'it was by hard labor that he accomplished this,' πόνῳ πλείστῳ ταῦτ' ἐξεργάσατο.

134. The Latin use of the relative to connect sentences is found in some authors in Greek, and it may be employed at times, especially in argument; as ὧν δεῖ μνησθῆναι, 'these things you should bear in mind' (at the beginning of a new sentence). But the double relative should be avoided: 'quae cum vidisset,' 'and when he had seen these things,' would be in Greek, ἐπειδὴ δὲ ταῦτ' εἶδεν, or ταῦτα δ' ἰδὼν.

Sometimes a relative word is used in English in this way for the demonstrative; as 'I went to Athens, where I

remained two days,' ἤλθον εἰς τὰς Ἀθήνας καὶ ἔμεινα δύο ἡμέρας or ἐλθὼν . . . ἔμεινα.

135. The Greek shows a tendency to make use of personal instead of impersonal constructions. Thus, in the sentence 'it is plain that he did this' or 'it is right for me to do this,' it is possible to say, δῆλόν ἐστι ὅτι ταῦτ' ἐποίησε, and δίκαιόν ἐστιν ἐμοὶ (or ἐμὲ) ταῦτα ποιεῖν; but the Greek would be just as likely to write δῆλός ἐστι ταῦτα ποιήσας, and δίκαιός εἰμι ταῦτα ποιεῖν (or ποιῶν).

136. Entrance into a state which the Greek generally expresses by γίγνεσθαι or the ingressive aorist (see § 37) is expressed in English by a number of words, mostly verbs of motion. Besides 'become,' consider such expressions as 'to turn pale,' 'to fall asleep,' 'to go blind,' etc. Notice also the colloquial use of 'to get.'

137. Words like 'fact,' 'point,' 'matter,' 'business,' 'idea,' 'thought,' 'circumstance,' etc., are often rendered by a neuter word when they are accompanied by an adjective or a demonstrative pronoun; thus, 'he did not bring out this point,' ταῦτ' οὐκ ἐδήλωσεν.

The neuter οὐδέν is used in rendering words which serve to intensify the negative, the expression being equivalent to 'not at all,' 'nothing at all.' Such words are '(not a) bit,' 'whit,' 'snap,' 'cent,' 'farthing,' 'rush,' 'rap,' 'word,' etc.: 'I don't care a bit,' οὐδέν μοι μέλει. Sometimes the Greek uses a noun indicating something which has little value, as we do in English: 'I would not give a cent for that,' οὐδὲ κέρματος ἂν πριαίμην τοῦτο. 'Not worth a cent,' on the other hand, may be rendered by οὐδενὸς ἄξιος. 'The idea that' may be rendered by τό with the infinitive (see § 72).

138. In English the repetition of a word is often avoided by the use of some equivalent, an easily recognized epithet, or a synonym; thus, in speaking of Socrates we may say, 'the great philosopher'; instead of 'horse,' some word like 'animal' or 'creature' may be used. This tendency should not be copied in Greek, unless the equivalent is purposely chosen to add to the meaning, and not merely to avoid repetition.

139. The subject of a subordinate sentence in Greek is often made, by prolepsis, object of the principal verb:

You see how kindly the man is speaking to the child, *ὁρᾶτε τὸν ἄνδρα ὥς εὐμενῶς διαλέγεται τῷ παιδί.*

140. In translating the preposition 'to' with a personal object after a verb of motion it is well to bear in mind the prepositional use of *ὥς* with the accusative.

## ADDENDA

### (1) FORMS

141. The rules for the accentuation of the verb should be carefully studied, and those forms which have the accent on the last syllable noted, including the exceptions *εἶπέ*, *ἐλθέ*, *εὐρέ*, *ἰδέ*, *λαβέ*.

In the accentuation of nouns and adjectives the following facts may be noted :

Nouns in *-ία* (abstracts) from adjectives in *-ος* are paroxytone : *σοφία*, 'wisdom,' from *σοφός*.

Nouns in *-εια* (abstracts) from adjectives in *-ής* are proparoxytone : *ἀλήθεια*, 'truth,' from *ἀληθής* (most adjectives in *-ής* are oxytone).

Concrete nouns in *-ία* are oxytone : *μητρνία*, 'stepmother' ; *στρατιά*, 'army' ; *αἵμασιά*, 'fence.'

Nouns and adjectives in *-εύς* are oxytone : *βασιλεύς*.

Adjectives in *-κός*, *-νός*, and *-ρός* are oxytone ; generally those in *-λός* : *εἰρηνικός*, *σεμνός*, *πονηρός*, *δειλός* (exception : *λάβρος*).

When a word ends in two short syllables the tendency is to accent either oxytone or proparoxytone : exceptions are : dactylic diminutives, like *παιδίον* : verbals in *-τέος* : adjectives in *-αλέος*, like *θαρραλέος* : compounds like *λιθοβόλος* (throwing stones) in which the verbal has active meaning : and the words *παρθένος*, *ποικίλος*, *ὀλίγος*.

In general the accent of Greek words is best learned, as we learn accent in English, by the ear. The correct accent should be noted in reading, or from the dictionary, and always pronounced. If this is consistently done, it will be



no more difficult to remember the accent of a Greek word than it is to remember the pronunciation of an English word. We have no difficulty in remembering that we must say 'defér' and 'differ'; 'refér' and 'réspite'; 'withín' and 'wílling.'

The irregular verbs in -μι should be carefully studied, especially τίθημι, δίδωμι, and ἵημι, and of these especially the aorist tense. This is often neglected.

It will be useful to bear in mind the several contract verbal forms ending in ῶ (nearly all of the first person):

- (1) Contract verbs (pres. ind. and subj.): φιλω̄, τιμω̄, αξιω̄.
- (2) Future of liquid verbs: νεμω̄, φανω̄.
- (3) Aorist subjunctive passive: τελεσθω̄, απαλλαγω̄.
- (4) Subj. of vowel stem -μι verbs: ιστω̄, στω̄, τιθω̄, θω̄, διδω̄, δω̄.
- (5) 2d pers. pres. imperative middle and passive of verbs in -άω: τιμω̄.

The words αύξω, 'I increase,' έψω, 'I cook,' and άλέξω, 'I ward off' (rare in prose), are apt to be felt as futures, especially the first named, as the ordinary form is αύξάνω; the futures are αύξήσω, έψήσω, άλεξήσω.

## (2) PREPOSITIONS

142. The following list gives the more important uses of the prepositions:

ἀμφί (*acc.*, sometimes *gen.*), rare in prose, (originally = 'on both sides') = 'around,' 'about.'

ἀνά (*acc.*) = 'up' (along), comparatively rare. With numbers (like its opposite κατά) it is distributive: ἀνά τέτταρας, 'by fours.'

ἀνά κράτος, 'with all one's might,' 'quickly'; ἀνά λόγον, 'in proportion to'; ἀνά στόμα, 'on the lips.'

ἀντί (*gen.*) = 'instead of' (originally = 'opposite to'); with words of exchange = 'for.'

ἀπό (*gen.*) = ‘*from*,’ local and temporal, with motion expressed or implied: δεσπότης ἐστὶν ἀπάντων ἀνθρώπων ἀφ’ ἡλίου ἀνιόντος μέχρι διομένου, ‘he is lord of all men from the rising to the setting of the sun.’

δεῖν, ἀρχεσθαι ἀπό (or ἐκ) = ‘*tie to*,’ ‘*begin with*’: ἀπὸ σκοποῦ = ‘*away (far) from the mark*’; ἀφ’ ἵππου μάχεσθαι = ‘*fight on horseback*.’

διὰ (*gen.*) = ‘*through*.’ With abstract words and ἰέναι, ἔρχεσθαι, γίγνεσθαι, εἶναι, it expresses the relation of the subject to another: διὰ μάχης ἐλθεῖν τινα, ‘*to fight some one*’; δι’ ἔχθρας γενέσθαι, ‘*to be at enmity*.’

It also indicates an interval local and temporal: διὰ πολλοῦ χρόνου, ‘*after a long time*.’

(*acc.*) = ‘*on account of*.’

εἰς, ἐς (*acc.*) = ‘*into*,’ ‘*among*,’ ‘*to*.’ The verb of motion is sometimes implied: παραγγέλλειν εἰς τὰ ὄπλα, cp. ‘*call to arms*.’

With numerals = ‘*to the number of*,’ ‘*about*.’

With genitive, the accusative object being omitted: εἰς τίνος διδασκάλου (sc. οἰκίαν); ‘*to what teacher(s)?*’

ὑβρίζειν, ἁμαρτάνειν, εἰς τινα = ‘*against*.’

εἰς πολλὸν χρόνον (εἰς αἰεί) καταλιπεῖν τι = ‘*for*.’

εἰς καιρὸν, εἰς καλόν, εἰς δέον = ‘*opportunately*’; εἰς ὑπερβολήν = ‘*to excess*.’

ἐκ, ἐξ (*gen.*) = ‘*out of*,’ ‘*in consequence of*.’ ‘*From . . . to*’ = ἐκ . . . εἰς (cp. ἀπό).

ἐκ τούτων = ‘*under these circumstances*’; ἐκ τούτου τοῦ τρόπου = ‘*in this way*.’

ἐν (*dat.*) = ‘*in*,’ ‘*among*.’ With the genitive by ellipsis of the dative object (cf. ἐκ): ἐν Πλάτωνος (οἰκίᾳ), ‘*at Plato’s*.’

ἐν σοὶ ἐστι = ‘*it depends on you*’; ἐν αἰτίᾳ ἔχειν τινα = ‘*to blame some one*’; ἐν ὀργῇ ἔχειν τινα = ‘*to be angry with some one*.’

ἐπὶ (*gen.*) = ‘*on*.’

With persons = ‘*in the time of*’: ἐπ’ ἐμοῦ, ‘*in my day*.’

Sometimes = ‘*in*,’ ‘*in the case of*’: προσήκει ἐπὶ τῶν κινδύνων τὴν ἀνδρείαν ἐνδείκνυσθαι.

ἐπὶ Θράκης = *on the borders of Thrace*. ἐπ’ οἴκου = ‘*homeward*,’ ‘*home*,’ with verbs of motion.

ἐπὶ τεττάρων = ‘*in rows four deep*’; ἐφ’ ἑαυτοῦ, ‘*by one’s self*.’

(*dat.*) = 'at,' 'on condition of,' 'in the power of,' 'on': ἐπὶ τῆς θαλάττης = 'on the sea' (over it); ἐπὶ τῇ θαλάττῃ, 'on the sea' (adjoining it), as a city; but ἐπί with the dative is also said of actual superposition: ἐπὶ τῇ νηί, as well as ἐπὶ τῆς νεώς = 'on the ship.'

With verbs of mental emotion it gives the cause: ἐπὶ τοῦτοις χαίρω, 'I am glad of this'; often the simple dative is also used.

(*acc.*) = 'upon,' 'against,' especially of hostile motion. Sometimes = 'for': ἵεναι ἐπὶ τι or τινι, 'to go for something or somebody,' *i.e.* to get it; but there may be an additional element of hostility.

κατά (*gen.*) = 'down,' 'down from,' 'against,' in the last sense especially with verbs of saying and thinking.

κατὰ νώτον = 'in the rear.'

(*acc.*) = 'down along,' 'according to' ('secundum'): κατὰ τὸν ποταμόν; κατὰ τοῦτον τὸν λόγον.

κατὰ γῆν καὶ κατὰ θάλατταν = 'by land and sea.'

With numerals it is distributive.

τὸ κατ' ἐμέ (also ἐμοῦ ἕνεκα) = 'so far as I am concerned'; κατὰ κράτος = ἀνὰ κράτος.

μετά (*gen.*) = 'with,' 'in company with.' With abstract words it is modal (cp. § 128).

(*acc.*) = 'after.'

μεθ' ἡμέραν = 'by day'; μετὰ χεῖρας ἔχειν = 'to have in hand.'

[(*dat.*) = 'among,' used in poetry.]

παρά (*gen.*) = 'from,' especially with *personal* object after verbs of receiving, perceiving, coming, etc.

(*dat.*) = 'apud,' 'chez.' It denotes characteristic place: παρ' ἐμοί = 'at my house'; παρὰ τῷ στρατηγῷ = (if in the field) 'in the general's tent.' Like 'apud' = 'in the estimation of.'

(*acc.*) = 'alongside of,' 'beside,' 'contrary to.' In the former sense with verbs of motion and of rest.

'in comparison with' (*i.e.* 'by the side of'): παρὰ τοὺς ἄλλους, 'in comparison with the others.'

Sometimes = 'during': παρὰ τὸν πόλεμον.

ἡμέραν παρ' ἡμέραν = 'every other day.'

παρὰ μικρόν, πολί, οὐδέτι, with verbs of estimating, = 'of little, much, no consequence': παρ' οὐδὲν ἡγοῦμαι.

It denotes what is lacking with ἐλθεῖν, γενέσθαι, etc.: παρὰ μικρόν ἦλθεν ἀποθανεῖν, 'he came near to being killed.'

περί (gen.) = 'about,' 'concerning,' with verbs of saying and thinking.

περὶ πολλοῦ ποιῆσθαι = 'to consider of great importance'; so  
περὶ οὐδενὸς (παντὸς), ποιῆσθαι.

(dat.) in prose only with verbs of fearing = 'for.'

(acc.) = 'around,' 'about' (local), with verbs of motion or of rest.

It also denotes that about which an *action* turns, with which it is concerned: περὶ τοὺς θεοὺς ἀσεβεῖν.

πρό (gen.) = 'before.' Sometimes = ὑπέρ (like Latin 'pro'), 'for,' 'in behalf of.'

πρός (gen.) = 'on the side of'; it shows direction, tendency, characteristic: τὰ πρὸς πατρός. 'on the father's side'; δοκεῖς πρὸς τούτου εἶναι. 'you seem to be on this man's side' (i.e. in his favor); πρὸς τῆς Σικελίας κείται. 'it lies on the side of (i.e. towards) Sicily'; πρὸς ποδῶν κεῖσθαι, 'to lie at the feet.'

πρὸς (τῶν) θεῶν = 'by the gods,' in prayers, invocations.

(dat.) = 'in addition to,' 'at.'

(acc.) = 'to,' 'towards,' 'looking to,' 'with a view to,' 'against,' 'in comparison with.' Used also with verbs of saying and thinking: εἶπεν (ἐλογίσατο) πρὸς αὐτόν. 'he said (considered) to himself.'

πρὸς ἡδονήν, πρὸς χάριν εἰπεῖν, 'to speak to please (the listener)'; πρὸς βίαν, 'violently.'

σὺν (dat.) = 'with'; rare in prose, except in a few expressions, as σὺν (τοῖς) θεοῖς, 'with the aid of the gods.'

ὑπέρ (gen.) = 'over,' 'in behalf of.'

(acc.) = 'over,' generally with verbs of motion; 'beyond.' ὑπὲρ δύναν. μιν.

ὑπό (gen.) = 'under' in ὑπὸ γῆς: 'by,' expressing the living agent with passive verbs and neuter verbs involving the passive idea: also used with abstract nouns (originally personification); it sometimes gives the cause of the action with verbs not passive: ὑπὸ τινος ἄλλου ἐπελάθετο, 'something else made him forget.'

It is used of things with the aid of which or to the accompaniment of which an act is done: ὑπὸ μάστιγος. ὑπὸ κήρυκος. ὑπὸ φόρμιγγος ποιεῖν τι, 'to do a thing under the lash, at the herald's cry, to the music of the lyre.'

(dat.) = 'under,' mostly poetic.

(acc.) = 'under.'

Of time = 'just about.'



## EXERCISES

### I. FOOLISH PRIDE

There was once a poet, well known to the people of his time, who was in other respects<sup>1</sup> a great man and truly deserving of praise, but his inordinate<sup>2</sup> desire<sup>3</sup> to be conspicuous in company<sup>4</sup> often made him appear at-a-disadvantage<sup>5</sup> in a way<sup>6</sup> one would hardly have thought possible for<sup>7</sup> a man of his genius.<sup>8</sup> He was exceedingly jealous of all such as might be honored by others when he was present, and he was not always at pains<sup>9</sup> to hide this feeling.<sup>10</sup> On one occasion, when some one was highly praising the learned Ionides, this poet turned to the speaker and said, "You are not doing right; for in making so much of one man, you are making a monarchy<sup>11</sup> of what should be a democracy." On another occasion, when he was talking, as he thought, to the great admiration<sup>12</sup> of the entire company, a stranger,

<sup>1</sup> τὰ μὲν ἄλλα.

<sup>2</sup> ὑπερφυῶς.

<sup>3</sup> inordinately desiring . . . he often appeared. . . .

<sup>4</sup> others being present.

<sup>5</sup> less.

<sup>6</sup> ὥς.

<sup>7</sup> dative.

<sup>8</sup> τοιοῦτος.

<sup>9</sup> did not take care.

<sup>10</sup> escape notice being jealous.

<sup>11</sup> τυραννίς; put 'what' in apposition.

<sup>12</sup> so that all admired.

noticing that Ionides seemed to be getting ready<sup>1</sup> to say something, interrupted him, to his evident chagrin,<sup>2</sup> with the words, "Stop,<sup>3</sup> my friend, the<sup>4</sup> great Ionides is going to speak."

## II. THE LION AND THE MOUSE

A lion once caught a mouse, and was going to make-a-dinner-of<sup>5</sup> him. The little creature, feeling that its end was come, begged the mighty beast for its life,<sup>6</sup> saying: "It is more fitting for you to hunt deer and bulls and to grow fat on<sup>7</sup> their flesh. A mouse is altogether too small to<sup>8</sup> satisfy your desires. I pray you, therefore, spare me. Perhaps I may be able some day, small though I am, to return you the favor." The lion laughed, for it seemed too insignificant a creature to help one so mighty as he, nevertheless he let the mouse go with its life.<sup>9</sup> Some time later he fell in with a number<sup>10</sup> of young men, lovers of the chase, who caught him in a net and made him prisoner. And there he would have remained, and probably would have been put to death, had not the mouse seen him and, springing from its hole without being observed,<sup>11</sup> gnawed through the net, thus setting free the lion and giving him a worthy return for saving-its-life.<sup>12</sup>

<sup>1</sup> μέλλειν.

<sup>2</sup> φανερώς with participle.

<sup>3</sup> ἐπίσχες.

<sup>4</sup> see § 3; ὁ γὰρ 'Ι. ὁ.

<sup>5</sup> κατεσθίειν.

<sup>6</sup> to spare it.

<sup>7</sup> dative.

<sup>8</sup> see § 48.

<sup>9</sup> living.

<sup>10</sup> some.

<sup>11</sup> use λανθάνω, see § 91.

<sup>12</sup> σωτηρία.

## III. THE FOX AND THE STORK

The fox once thought that he would play a trick<sup>1</sup> on the stork. So he asked her to dine with him; but when the poor stork came she saw nothing on the table but soups in broad shallow dishes, so that she could only dip<sup>2</sup> in the end<sup>3</sup> of her long bill, and could not satisfy her hunger.<sup>4</sup> The fox lapped up the soup very quickly, now and then telling his guest he was sorry to see her eat so little. The stork pretended to like all the dishes<sup>5</sup> very much, and on leaving begged the fox so earnestly to return her visit<sup>6</sup> that he could not refuse.<sup>7</sup> On the next day the fox paid his visit to the stork; but when the dinner was served<sup>8</sup> he was angry to see nothing but meat, all cut up fine, in flasks so long and so narrow that it was impossible for the fox to get his nose in and taste of it. Then the stork began to eat heartily, and seeing the fox licking the flask, where a little of the meat had run over,<sup>9</sup> she said, "I hope you will make as good a meal<sup>10</sup> at my table<sup>11</sup> as I did at yours."

## IV. THE FROGS DESIRE A RULER

The frogs, desiring to have a king, sent a suppliant embassy to Olympus, to-see-whether<sup>12</sup> Zeus would not send them a ruler. Recognizing how foolish they were, he told Hermes to take a log and hurl it in the midst of the frogs.

<sup>1</sup> determined to deceive  
in fun (παίζων).

<sup>2</sup> εἰστιθέναι.

<sup>3</sup> ἄκρος, see § 8 (4).

<sup>4</sup> πεινῶν ἐμπίμπλασθαι.

<sup>5</sup> τὰ παρακείμενα.

<sup>6</sup> himself also to visit.

<sup>7</sup> there was every necessity (πᾶσα ἀνάγκη) to agree.

<sup>8</sup> put on the table.

<sup>9</sup> ὑπερρεῖν.

<sup>10</sup> will eat no less than.

<sup>11</sup> παρ' ἐμοί.

<sup>12</sup> εἰάν πως.

The log fell with a mighty splash,<sup>1</sup> and the frogs, in fear at the noise, dived down as-far-as-they-could<sup>2</sup> in the water. After a while, seeing that the log remained immovable, they took heart, and finally were even bold enough<sup>3</sup> to sit on it. A king like this<sup>4</sup> they did not want, so they sent again to Zeus, asking him to send them a fitting leader. He then sent them an eel, but when they saw him they did not like him either. A third time they sent to the father of gods and men, and earnestly besought him to exchange this one and send them another somewhat more sensible, that<sup>5</sup> he might worthily rule over them. When Zeus heard this he was angry, and sent them a water serpent to rule over them. The serpent seized them, one by one,<sup>6</sup> and devoured them without pity,<sup>7</sup> so that there was an end<sup>8</sup> of the frogs and of their foolish dissatisfaction.

## V. A DISHONEST PHYSICIAN

A certain old woman was suffering-with-a-disease<sup>9</sup> of the eyes.<sup>10</sup> To rid herself of the trouble she sent for a physician, and they made an agreement, in the presence of witnesses, that<sup>11</sup> if he healed her eyes she was to give him a large fee, but if he did not cure her she was not to pay anything. Day by day he came and applied ointments<sup>12</sup> and bandages<sup>13</sup> to her eyes, so that she could not

<sup>1</sup> see § 109.

<sup>6</sup> καθ' ἑκαστον.

<sup>9</sup> νοσῆν.

<sup>2</sup> ὡς πλεῖστον ἐδύναντο.

<sup>7</sup> use participle.

<sup>10</sup> acc. of specification.

<sup>3</sup> so bold as to.

<sup>8</sup> so that the frogs died

<sup>11</sup> use ἐφ' ᾧ τε, see § 52.

<sup>4</sup> τοιοῦτος.

(ἐτελεύτησαν), ceasing from  
their f. d.

<sup>12</sup> use χρεῖν.

<sup>5</sup> ὅστις, see § 43.

<sup>13</sup> περιδεῖν.



see, after which <sup>1</sup> he would take <sup>2</sup> away some of the things which were in the house. He kept doing <sup>2</sup> this every day, until he had taken all that she possessed. After the woman was cured, he demanded the fee on which they had agreed, but she, seeing none of the things that were usually <sup>3</sup> in the house, refused to pay. Then the physician summoned her before court, and the old woman spoke as follows to the judges, "This man says he has cured my eyes, but it seems to me I still need his attention, for when I fell ill <sup>4</sup> there were many things which I saw in the house; now that this man says I can see, I must-say <sup>5</sup> that I fail <sup>6</sup> to see any of them." Thus was the physician convicted of his dishonesty.<sup>7</sup>

## VI. THE QUACK DOCTOR

A certain physician, who was altogether without skill <sup>8</sup> in the art-of-healing,<sup>9</sup> was once called in to see a sick man, whom everybody told that he would get better <sup>10</sup> in spite of the fact that his illness had lasted <sup>11</sup> a long time. But the doctor, on coming in, said to him, "I shall not try to deceive you; you must keep everything in readiness,<sup>12</sup> for you are dying, and you will not live beyond the morrow at the most."<sup>13</sup> With these words,<sup>14</sup> he went out, and did not come again. But the sick man after a while recovered,<sup>15</sup> and the doctor, happening to meet him on the street, asked

<sup>1</sup> having done this.

<sup>2</sup> imperfect.

<sup>3</sup> τὰ εἰωθότα.

<sup>4</sup> see § 37.

<sup>5</sup> φημί.

<sup>6</sup> I do not see.

<sup>7</sup> theft.

<sup>8</sup> ἄπειρος *c. gen.*

<sup>9</sup> ἡ ἱατρική.

<sup>10</sup> ὑγιαίνειν.

<sup>11</sup> he had been ill.

<sup>12</sup> ready.

<sup>13</sup> τό γε πλεῖστον.

<sup>14</sup> see § 109.

him how the people down below were getting along.<sup>1</sup> The man replied: "They are quiet, having drunk of the waters of Lethe. But Persephone and Pluto were making dire threats<sup>2</sup> the other day<sup>3</sup> against all the doctors for curing sick mankind. They were putting down<sup>4</sup> the names of all, and among the first they were going to put down your name, but I, in fear<sup>5</sup> for<sup>6</sup> you, went up to them and made oath that you were, in truth,<sup>7</sup> not a doctor, but that you had been vilely slandered, as you knew nothing of the art."

## VII. SAVED BY A SPIDER

There was once a man who, like most other people, very much disliked spiders and all creatures of that kind,<sup>8</sup> and he was wont to say that he did not see of what use<sup>9</sup> they were to man; if he had the power,<sup>10</sup> he would kill them all. Now it happened to this man that one day he was obliged to hide himself from men who were pursuing him, and he was afraid that if they caught him they would put him to death. For a long time he wandered about in a wood, until at last he found a cave, in which he lay down and went to sleep,<sup>11</sup> as he was very tired.<sup>5</sup> During the night a spider wove its web across the entrance to the cave. The next morning, when the man awoke, he saw some of those who were pursuing him pass by the cave. Suddenly one

<sup>1</sup> πῶς ἔχουιν.

<sup>2</sup> see § 109.

<sup>3</sup> ἔναγχος (adv.).

<sup>4</sup> γράφειν.

<sup>5</sup> participle.

<sup>6</sup> περὶ c. dat.

<sup>7</sup> use ἥ μὴν with the infinitive, see § 79 (end).

<sup>8</sup> τὰ τοιαῦτα.

<sup>9</sup> τί ὄφελος αὐτῶν or

τί ὠφελοῦσι.

<sup>10</sup> εἰ ἐπ' αὐτῷ εἶη.

<sup>11</sup> καταδαρθάνειν.

of them cried: "Look! He is surely<sup>1</sup> hidden in this cave!" "No," said another, "that is impossible, for if he had gone in there<sup>2</sup> he would have torn the spider's web at the mouth of the cave. Let us hurry and not lose time<sup>3</sup> staying here." So they passed on, and the man's life<sup>4</sup> was saved, by the very creature which he had been so anxious to destroy.

### VIII. THE FOOLISH DEER

A lion was lying sick in a cave, hungry and unable to get anything to eat. In his distress<sup>5</sup> he called on the fox, with whom he was on friendly terms,<sup>6</sup> and begged him to persuade the deer to come to him, for he had<sup>7</sup> not the strength to pursue anything himself. So the fox went and told the deer that the lion was about to die, and that he was desirous of appointing the deer as his successor, to be<sup>8</sup> ruler over the animals. The deer foolishly went to the lion, and the latter, rushing out of his lair, tried to catch him, but failed,<sup>9</sup> and the deer managed to escape. Then the lion, groaning at his bad luck, begged the fox to try again. The fox replied, "It is a hard task<sup>10</sup> which you ask me to perform, but I will do you the favor."<sup>11</sup> So he went again, and when the deer upbraided him for his wicked deed,<sup>12</sup> he said: "You were too great a coward. The lion did not mean to hurt you. He is very angry

<sup>1</sup> ἥ που.

<sup>2</sup> ἐκεῖσε.

<sup>3</sup> μέλλειν.

<sup>4</sup> omit.

<sup>5</sup> participle, see § 108.

<sup>6</sup> φίλῳ χρῆσθαι.

<sup>7</sup> see § 80.

<sup>8</sup> ὅστις, see § 43.

<sup>9</sup> having tried, was not able.

<sup>10</sup> ἔργον, see § 133.

<sup>11</sup> χαριοῦμαι σοι ταῦτα.

<sup>12</sup> acc.

that you showed so little spirit,<sup>1</sup> and he now intends to appoint the wolf as his successor. To prevent this, go again, and be brave." The poor deer was again persuaded, and so was captured at last.

## IX. ABSENT-MINDED

In a dispute<sup>2</sup> between two men, not otherwise<sup>3</sup> enemies,<sup>4</sup> the one by chance slew the other in anger, and many people believed that he did not deserve the extreme punishment,<sup>5</sup> as apparently he had not done the deed with premeditation.<sup>6</sup> He was, however, taken before the judge and accused of the murder, and the judge, after hearing all the evidence, condemned him to imprisonment<sup>7</sup> for life.<sup>8</sup> Here-upon his friends, and there were<sup>9</sup> many of them, began to beg the judge to be lenient,<sup>10</sup> telling him that the accused had always been a man of good character,<sup>11</sup> that he had never done wrong before, and that therefore he did not deserve to be so cruelly punished. The judge listened to all they had to say, and after thinking for a while, said, "In view<sup>12</sup> of all that has been said with reference to this man's previous conduct, showing<sup>13</sup> that he was always innocent of any crime, I shall change the verdict<sup>14</sup> which I have rendered, and I therefore remit the last three years of the

<sup>1</sup> οὕτως ἄθυμος ἐγένου.

<sup>2</sup> two men disputing.

<sup>3</sup> τὰ μὲν ἄλλα.

<sup>4</sup> see § 96.

<sup>5</sup> τὰ ἔσχατα παθεῖν.

<sup>6</sup> ἐκ προνοίας.

<sup>7</sup> infinitive.

<sup>8</sup> all his life.

<sup>9</sup> being many.

<sup>10</sup> πρᾶος.

<sup>11</sup> good in character (τὸν τρόπον).

<sup>12</sup> looking to.

<sup>13</sup> omit.

<sup>14</sup> decide otherwise.



sentence,<sup>1</sup> in the hope that the prisoner will prove himself worthy of the consideration<sup>2</sup> thus shown<sup>3</sup> him."

## X. THE RESULTS OF EARLY TRAINING

A boy once stole a tablet from a fellow-pupil in school, and greatly delighted, he brought it home to his mother, who received it without rebuking him for the deed. As he grew older stealing became a habit<sup>4</sup> with him, and one day he was caught in the act<sup>5</sup> of robbing-the-temple<sup>6</sup> and was taken before the judges. His mother went along, weeping and making lament. Seeing her, the son asked the guards to allow him to whisper something in her ear.<sup>7</sup> When they had given permission the mother came up to him and held up her ear, but the son, instead of telling her anything, bit her ear, cutting it through. As was to be expected, the mother raised a great outcry at such treatment<sup>8</sup> on the part<sup>9</sup> of her son, and all those who stood around blamed him, saying that he had been convicted of horrible impiety towards his mother in doing such an awful deed,<sup>10</sup> but he said: "She herself is partly-the-cause<sup>11</sup> of my ruin, for she should have<sup>12</sup> deterred me from stealing. As it is,<sup>13</sup> she gladly received the tablet which I stole when I was a boy, and so she is the cause of my death."<sup>14</sup>

<sup>1</sup> for him being condemned.

<sup>2</sup> ῥαστώνη.

<sup>3</sup> διδόναι.

<sup>4</sup> use ἐθλιξέσθαι.

<sup>5</sup> ἐπ' αὐτοφώρῳ.

<sup>6</sup> ἱεροσυλεῖν.

<sup>7</sup> πρὸς τὸ οὗς λέγειν.

<sup>8</sup> οἷα ἔπαθεν.

<sup>9</sup> ὑπὲρ.

<sup>10</sup> οἷα ἐπόλησεν, see § 59 and § 109.

<sup>11</sup> παραίτιος.

<sup>12</sup> ἔδει.

<sup>13</sup> see § 69.

<sup>14</sup> that I die.

## XI. CHRYSES

Chryses, the priest, came with his daughter's ransom in his hands as the suppliant<sup>1</sup> of the Achaeans and especially of the kings. And he prayed to the gods on behalf of the Achaeans that they might take Troy and return home in peace, if only in reverence<sup>2</sup> for the god they would accept the ransom and release his daughter. And when he said this the others respected him and gave their approval.<sup>3</sup> But Agamemnon was very angry and bade him go away and not come again, lest the scepter and the chaplet which he wore prove of no avail<sup>4</sup> to him; the daughter, he said, would grow old with him in Argos before she be released.<sup>5</sup> Hearing this the old man was afraid and went away in silence,<sup>6</sup> and, withdrawing to the shore, he offered many prayers to Apollo, reminding him of all the pleasing gifts<sup>7</sup> which he, his priest, had made by building temples or offering sacrifices, and, in return for these things, he demanded that the Achaeans expiate his tears by the arrows of the god. So the god sent a dreadful plague upon the host, on men and beasts alike, and many were the dead bodies to be seen<sup>8</sup> on all sides.

## XII. ORPHEUS' LYRE

It is said that when the Thracian women had torn Orpheus' body in pieces,<sup>9</sup> his head, together with the lyre, was thrown into the water, and the latter, when the

<sup>1</sup> use participle.<sup>4</sup> ὠφέλειν.<sup>7</sup> εἴ ποτε κεχαρισμένον τι δωρήσαιο.<sup>2</sup> σέβεσθαι.<sup>5</sup> λύνειν.<sup>8</sup> ἦν ἰδεῖν.<sup>3</sup> συναινέειν.<sup>6</sup> see § 108.<sup>9</sup> διασπᾶν.

breezes struck<sup>1</sup> the strings, resounded,<sup>2</sup> while the head sang a lament, until at last they were carried on shore. The people of the place buried the head, but the lyre they placed-as-an-offering<sup>3</sup> in the temple of Apollo. Some time later the son of the ruler of the island, hearing about the lyre, how it charmed animals and plants and stones, and how, after the death of Orpheus, it had played without<sup>4</sup> any one's touching it, bribed the priest to give it to him, substituting<sup>5</sup> another in its place. Thinking it unsafe to try it in the daytime, he took it by night outside the city, and there he pounded-away-on<sup>6</sup> the strings, happy in the thought<sup>7</sup> that he was the heir of Orpheus, and hoping to charm all things with it. But the only thing which he attracted<sup>8</sup> was a pack<sup>9</sup> of dogs, who came up and tore him in pieces, so that he was not altogether unlike Orpheus after all.

### XIII. A TRUE FRIEND

The following story, though dealing with<sup>10</sup> people who are not famous, will serve<sup>11</sup> no less to bring out<sup>12</sup> the fact that there are true friends on this earth, though they be few in number: Two young men of Chalcis, in Euboea,<sup>13</sup> were on a voyage together from Italy to Athens. One of them was a strong man; the other, named Haemon, was the very opposite,<sup>14</sup> pale and weak, and he looked as though he had just arisen from a bed of sickness. They

<sup>1</sup> ἐμπίπτειν.

<sup>2</sup> ὑπηχέειν.

<sup>3</sup> ἀνατιθέναι.

<sup>4</sup> see § 129.

<sup>5</sup> ὑποτιθέναι.

<sup>6</sup> κρούειν.

<sup>7</sup> ὡς κληρονομῶν, see § 83.

<sup>8</sup> he attracted only.

<sup>9</sup> some.

<sup>10</sup> ὧν περὶ.

<sup>11</sup> omit.

<sup>12</sup> δηλοῦν.

<sup>13</sup> of Euboea.

<sup>14</sup> πᾶν τοῦναντίον.

had gone as far as Sicily without mishap,<sup>1</sup> but when they passed through the straits a storm arose, which threatened to engulf the ship. Ilaemon had gone to the side of the ship, and was leaning over, when a sudden lurch<sup>2</sup> threw him overboard.<sup>3</sup> To his outcries, as he with difficulty kept himself above the water, his friend rushed up on deck<sup>4</sup> and leaped into the water, swimming towards him. The people on the ship could do little for him, as the wind was too strong<sup>5</sup> and the waves ran high,<sup>6</sup> but they threw out pieces<sup>7</sup> of wood and cork to aid them in supporting themselves. With the help<sup>8</sup> of these the two friends at last succeeded in reaching-the-shore-in-safety.<sup>9</sup>

#### XIV. ALCESTIS

Alcestis, the daughter of Pelias, was the wife of Admetus, the king of Iolcus. The fates had decreed that the latter must die, but Apollo persuaded them to allow some one to die in his stead, if such a one could be found.<sup>10</sup> When Admetus asked his parents, they refused,<sup>11</sup> although they were old and could not expect to live long. Others, too, refused, and it seemed as though there were no hope for the king, when,<sup>12</sup> of her own accord, Alcestis offered to die in his behalf. And her actions<sup>13</sup> were no less noble<sup>14</sup> than her words, for she

<sup>1</sup> οὐδὲν παθόντες.

<sup>2</sup> the ship lurching (ἐπι-  
κλιθείσης) violently, he fell.

<sup>3</sup> into the sea.

<sup>4</sup> ἄνω.

<sup>5</sup> χαλεπός.

<sup>6</sup> μεγάλα αἵρεσθαι.

<sup>7</sup> use plural of  
'wood' and 'cork.'

<sup>8</sup> using these.

<sup>9</sup> σωθῆναι.

<sup>10</sup> εἰ εἶη . . . εὐρεῖν.

<sup>11</sup> οὐκ ᾔθελον.

<sup>12</sup> see § 57 (end).

<sup>13</sup> in deed (ἔργῳ) no less  
than in words (λόγῳ) she  
proved (ἐγένετο) noble.

<sup>14</sup> γενναῖος.



really endured death<sup>1</sup> for him, and Admetus would have been compelled to spend the rest of his life most miserably had it not been for the coming<sup>2</sup> of Hercules, who was on his way to Thrace to get the mares of King Diomedes for Eurystheus. At first this hero did not learn the sad state of affairs<sup>3</sup> in the house, for Admetus would-not-let<sup>4</sup> his guest be saddened by his sorrow, but when after a while he discovered what had taken place, he went out to meet Death, and after a mighty struggle<sup>5</sup> compelled him to give up Alcestis. Then he took her back to her home and restored her to Admetus.

#### XV. A FRIEND'S TOLERANCE

Anytus was very fond of Alcias, in spite of the fact<sup>6</sup> that the latter was at times very rude in his behavior<sup>7</sup> towards him. On one occasion he happened to make an entertainment for some strangers who were in town, and he asked Alcias to be present also. The young man would not<sup>8</sup> accept<sup>9</sup> the invitation, but on the night of the entertainment<sup>10</sup> he had<sup>11</sup> a number of companions at his own house, and after they had drunk rather deep,<sup>12</sup> he took his companions and some servants to the house of Anytus. He himself did not enter, but seeing a great number of gold and silver cups on the table, he told his servants to

<sup>1</sup> participle.

<sup>2</sup> if H. had not come.

<sup>3</sup> τὰ ἐν τῇ οἰκίᾳ ὡς οἰκτρῶς ἔχει.

<sup>4</sup> imperfect.

<sup>5</sup> ἰσχυρῶς ἀγωνισάμενος.

<sup>6</sup> although.

<sup>7</sup> treated him rudely.

<sup>8</sup> οὐκ ἤθελε or the imperfect.

<sup>9</sup> ὑπακούειν or πείθεσθαι.

<sup>10</sup> on which the entertainment took place.

<sup>11</sup> a number of c. were present.

<sup>12</sup> μεθυσθέντες.

go in and take half of them and carry them to his house.<sup>1</sup> The company naturally resented the affront,<sup>2</sup> and said that he had acted very rudely and insolently towards Anytus. But the latter said, "Not at all,<sup>3</sup> he has rather acted reasonably<sup>3</sup> and kindly, for he has left us half when he knew that he had it in his power to take the other half as well." Had he not been so fond of the young man, there is no doubt that he, too, would have resented the deed; as it was,<sup>4</sup> he did not object and even made light of it.

## XVI. ANAXIMENES OF LAMPSACUS

Alexander was by no means gentle in all his dealings, but was rather inclined to excessive anger.<sup>5</sup> There was, however, a man at Lampsacus, named Anaximenes, who, by the following stratagem, got the better of him and prevented him from giving way to his temper. The people of Lampsacus, it seems, had sympathized<sup>6</sup> with the king of the Persians, or, at any rate, Alexander thought they had done so, and, therefore, boiling over<sup>7</sup> with wrath, he threatened to punish them severely. As they were thus in danger of losing all that was dear to them, they sent Anaximenes to make supplication for them, for he was well acquainted with Alexander. So he went, and when Alexander learned for what reason<sup>8</sup> he had come, they say he swore a mighty oath that he would do the very opposite of whatever Anaximenes might ask. Thereupon

<sup>1</sup> οὔκαδε πρὸς αὐτόν.

<sup>2</sup> δυσχεραίνω.

<sup>3</sup> ἐπεικῶς μὲν οὖν.

<sup>4</sup> see § 69.

<sup>5</sup> τὰ μάλιστα ὀργῇ ἐχρήτο.

<sup>6</sup> τὰ τοῦ βασιλέως φρονεῖν.

<sup>7</sup> ὑπερξείν.

<sup>8</sup> διὰ τί.

the latter begged him to enslave all their women and children, and to destroy the city of Lampsacus itself to the very foundation.<sup>1</sup> Bound as-he-was<sup>2</sup> by his oath, and realizing<sup>3</sup> that he was beaten, Alexander granted the people pardon, though much against his will.

## XVII. OPPOSED TO MARRIAGE

When Solon on his travels came to Thales, at Miletus, he expressed surprise<sup>4</sup> that the latter had so long neglected getting married.<sup>5</sup> Thales did not say anything, but after a while he dressed up<sup>6</sup> a man, and told him to say in the presence of Solon that he was a stranger who had come from Athens. Naturally Solon at once began to ply him with questions<sup>4</sup> as to what he had seen and heard at that place, and when the man said that the only thing worth telling which he had seen was the funeral of a young man who seemed to be the son of some great citizen, inasmuch as the whole town accompanied-the-remains,<sup>7</sup> he asked him whether the father's name was Solon. On receiving an affirmative reply<sup>8</sup> he began to beat his head and in every way to show great grief. Then Thales laughed and said to him: "Do you think it likely that I should care<sup>9</sup> for marriage when a man like<sup>10</sup> yourself suffers so much on hearing of the death of a son? So far as<sup>11</sup>

<sup>1</sup> καταβάλλειν καὶ εἰς ἔδαφος.

<sup>2</sup> omit.

<sup>3</sup> perceiving.

<sup>4</sup> see § 110.

<sup>5</sup> γάμος.

<sup>6</sup> παρασκευάζειν.

<sup>7</sup> προπέμπειν.

<sup>8</sup> the man having admitted it.

<sup>9</sup> ἐμοὶ μέλειν, see § 72.

<sup>10</sup> οἶος.

<sup>11</sup> omit 'so far as is concerned.'

what this man has told you is concerned, you may feel reassured.<sup>1</sup> It<sup>2</sup> is not true. I asked him to tell it merely to make trial of you, and to show you that it is not without good-reason<sup>3</sup> that I have refrained from getting married."

### XVIII. DISHONESTY

There lived once in Sparta a certain Glaucus who was known to all for<sup>4</sup> his justice. To this man there came a Milesian, who told him that he had determined, inasmuch as he felt that his property was not secure in Ionia, to take one half of what he possessed and leave it with him. Then he gave him the money and told him to give it up to any one who<sup>5</sup> might bring certain tokens.<sup>6</sup> Many years had gone<sup>7</sup> by when the sons of the Milesian came with the tokens and demanded the money. Glaucus at first pretended that he did not know anything about the matter, saying that if he should recall it,<sup>8</sup> he would give them what he had received. Then he sent to the oracle and asked whether he should make oath that he had not received the money and keep it. The reply came<sup>9</sup> that, whereas it might be more profitable for the immediate present<sup>10</sup> to keep the money and rob others, yet a<sup>11</sup> perjured man was sure<sup>12</sup> to be punished in the end.<sup>13</sup> At this Glaucus asked the god to pardon him for asking<sup>14</sup>

<sup>1</sup> θάρρει.

<sup>2</sup> see § 3.

<sup>3</sup> λόγος, see § 133.

<sup>4</sup> δὲ αὐτοῦ.

<sup>5</sup> whoever.

<sup>6</sup> σύμβολον.

<sup>7</sup> genitive absolute, see § 56.

<sup>8</sup> omit.

<sup>9</sup> the oracle answered.

<sup>10</sup> τὸ παρὰ χρόνον.

<sup>11</sup> the, see § 8 (2).

<sup>12</sup> μέλλειν.

<sup>13</sup> χρόνον.

<sup>14</sup> participle.



the question, but the Pythia replied that it was as bad to tempt the god as to do the deed. So Glaucus gave back the money, but the gods punished him none the less.

### XIX. A GOURMAND

In the days of Tiberius there was a very rich man named Apicius, a gourmand who spent immense sums of money on<sup>1</sup> his table, and especially on a certain kind of fish which was to be had<sup>2</sup> at Minturnae in larger form<sup>3</sup> than anywhere else, for which reason<sup>4</sup> alone he spent the larger part of his time<sup>5</sup> at that place. Now he happened to hear on one occasion that this fish was to be found<sup>6</sup> very large in Libya, so he set sail at once for that country without the delay<sup>7</sup> of a single day. When he came near the shore, after suffering a great deal from the voyage before the vessel could be anchored, some fishermen came out and brought him a few very fine specimens,<sup>8</sup> for there was considerable talk in Libya concerning his coming. And when he saw the fish, he inquired whether they had any larger than those they had brought him. They replied in the negative,<sup>9</sup> and he, recalling the kind<sup>10</sup> he had enjoyed at Minturnae, at once bade the pilot return to Italy by the same route<sup>11</sup> without approaching nearer to land. Thus foolishly did men of those days incur expense for the gratification<sup>12</sup> of their appetite.<sup>13</sup>

<sup>1</sup> *εἰς*.

<sup>2</sup> it was possible to get.

<sup>3</sup> larger.

<sup>4</sup> *καὶ διὰ τοῦτο μόνον*.

<sup>5</sup> *τὸ πλεῖστον διηγή.*

<sup>6</sup> see note 2.

<sup>7</sup> without waiting.

<sup>8</sup> omit.

<sup>9</sup> *οὐκ ἔφασαν*.

<sup>10</sup> *οἶος*.

<sup>11</sup> *ὁδός*.

<sup>12</sup> *χαριζόμενοι*.

<sup>13</sup> desires.

## XX. THE OLYMPIC GAMES

Once upon a time ambassadors from Elis came to Egypt proudly<sup>1</sup> boasting that their management<sup>2</sup> of the games was the fairest and the best in the world,<sup>3</sup> and saying that they had come to see whether the Egyptians could devise any improvement,<sup>4</sup> although they felt sure that they would not be able to do so. The king at once summoned the wisest men in Egypt, and when these had come together they put many questions<sup>5</sup> to the ambassadors, who answered everything in detail,<sup>6</sup> adding that they would be glad to receive any suggestions<sup>7</sup> as to an improvement in their management of the games. After some deliberation, the Egyptians asked whether the people of Elis ever took part in these contests.<sup>8</sup> The ambassadors replied that they were open<sup>9</sup> to any one who wished to enter. Then the Egyptians said that the Eleans were altogether wrong in their belief<sup>10</sup> that they acted fairly in this matter, for it was simply impossible<sup>11</sup> for them not to side with their own fellow-citizens, and thus do wrong to the strangers. If they really wished to be altogether fair, they should allow only strangers and no Eleans to take part.

## XXI. THE LACEDAEMONIANS AND THE TWIN PRINCES

Aristodemus, king of Sparta, died shortly after twin sons were born to him. According to the custom of the

<sup>1</sup> omit.<sup>2</sup> use *τιθέναι*.<sup>3</sup> of all men.<sup>4</sup> anything more just.<sup>5</sup> see § 110.<sup>6</sup> καθ' ἑκαστον.<sup>7</sup> if they had anything to suggest so as to.<sup>8</sup> ever contested.<sup>9</sup> it was allowed to contest.<sup>10</sup> see § 108.<sup>11</sup> οὐδεμίαν μηχανὴν εἶναι μὴ οὐ (*c. inf.*), see § 104.

times,<sup>1</sup> the Lacedaemonians determined to take<sup>2</sup> the older as their king, but the two children were so much alike that they did not know<sup>3</sup> what to do.<sup>4</sup> So they went to the mother and asked her which was the older of the two; but she, though she knew very well, being desirous that both should rule, said that she did not know them apart.<sup>5</sup> Still in a quandary, the Lacedaemonians sent to the oracle to ask what they should do. The Pythia told them to let both be kings, but to honor the older more than the other. This did not relieve them of their uncertainty<sup>6</sup> one whit the more.<sup>7</sup> At last, at the suggestion of a certain Messenian, some one was chosen to keep watch on the mother, to see<sup>8</sup> which of the two children she washed and fed<sup>9</sup> first; if it was always the same, then it was natural to suppose that he was the older; but if she took now one, now the other first, they would know that she herself was really in ignorance.<sup>10</sup> They found in this way that she always gave the same child the preference.<sup>11</sup> So they took the boy that was thus honored by the mother and brought him up in the palace.

## XXII. THE GOVERNMENT OF MILETUS

The island of Miletus, which attained to so great power<sup>12</sup> among the islands of the Aegean Sea, was not always so fortunate. It had suffered<sup>13</sup> very much from

<sup>1</sup> ὁ νόμος τῶν τότε.

<sup>2</sup> choose.

<sup>3</sup> ἀπορεῖν.

<sup>4</sup> see § 85 (end).

<sup>5</sup> διειδέναι.

<sup>6</sup> ἀπορία.

<sup>7</sup> οὐδὲν μάλλον.

<sup>8</sup> omit.

<sup>9</sup> τροφήν παρέχειν.

<sup>10</sup> did not know.

<sup>11</sup> preferred.

<sup>12</sup> τοσοῦτον ἐκράτησε, see § 37.

<sup>13</sup> νοσεῖν.

internal dissensions, until the people called upon the Parians to put their government on a sound basis.<sup>1</sup> In response to this call,<sup>2</sup> some of the leading<sup>3</sup> Parians came to Miletus, and seeing the sad condition of things,<sup>4</sup> said that they would like to go over the country and make an examination before deciding what to do. Accordingly, they went over the island, and whenever they saw land that was well tilled, they made a note of the owner's name, but they did not succeed<sup>5</sup> in finding many men worthy<sup>6</sup> of being so noted. When they had finished, they called together the people and told them that they would put the government into the hands of those whose names were on their list,<sup>7</sup> inasmuch as it was likely that the men who had managed well their own affairs, would likewise conduct well the business of the state.<sup>8</sup> So those who had spent their time in fostering-dissensions-in-the-state<sup>9</sup> were put<sup>10</sup> under the power of these men, and in this way the island, which was now well managed, became powerful.

### XXIII. PENTHEUS

Thebes was the first city of Greece to which Dionysus came at the head<sup>11</sup> of his Asiatic troop<sup>12</sup> of females, to obtain divine honors and to establish his peculiar rites<sup>13</sup> in his native city.<sup>14</sup> The venerable Cadmus, together with

<sup>1</sup> ἀνορθοῦν, or βεβαλαν  
καταστήσαι.

<sup>2</sup> πρὸς ταῦτα.

<sup>3</sup> ἀριστοί.

<sup>4</sup> how unfortunate, etc.

<sup>5</sup> omit.

<sup>6</sup> being worthy, see § 96  
and § 90.

<sup>7</sup> they had written.

<sup>8</sup> τὰ τῆς νῆσου.

<sup>9</sup> στασιάζειν.

<sup>10</sup> ἐγένοντο.

<sup>11</sup> leading.

<sup>12</sup> θλασός.

<sup>13</sup> ἱερά.

<sup>14</sup> πατρίς.



his daughters and the prophet Tiresias, at once acknowledged the divinity<sup>1</sup> of the new god, and began to offer their worship<sup>2</sup> and praise to him along with the solemnities<sup>3</sup> which he enjoined. But Pentheus vehemently opposed the new ceremonies, reproving and maltreating the god who introduced them; nor was his unbelief<sup>4</sup> at all softened by the miracles which Dionysus wrought for his own protection<sup>5</sup> and for that of his followers. His mother Agave, with her sisters, and a large body of other women from Thebes, had gone out to Mt. Cithaeron to celebrate<sup>6</sup> their rites under-the-influence-of<sup>7</sup> the Bacchic frenzy. Thither Pentheus followed to watch them, and there the punishment due to his impiety overtook him. Robbed of his senses by the god,<sup>8</sup> he climbed a tall pine for the purpose of overlooking the feminine<sup>9</sup> multitude, who detected him in this position,<sup>10</sup> pulled down the tree, and tore him in pieces. — GROTE.

## XXIV. SCYLAS

The Scythians had a great dislike of all foreign customs, especially those of the Greeks, and they punished severely any of their number who adopted<sup>11</sup> such customs. They showed this in the case of Scylas, one of their own kings. This man's stepmother, a woman of foreign birth,<sup>12</sup> had taught him the Greek language,<sup>13</sup> and, as a result, he made

<sup>1</sup> that the newcomer (ὁ ἄρτι ἐλθών) was a god.

<sup>2</sup> to worship and praise.

<sup>3</sup> doing the rites.

<sup>4</sup> he disbelieving.

<sup>5</sup> εἰς σωτηρίαν.

<sup>6</sup> ποιεῖν.

<sup>7</sup> ὑπό, see prepositions.

<sup>8</sup> ὑπὸ τοῦ θεοῦ παραφρο-  
νήσας.

<sup>9</sup> of the women.

<sup>10</sup> sitting thus.

<sup>11</sup> χρῆσθαι.

<sup>12</sup> γενομένη.

<sup>13</sup> Ἑλληνιστὶ λέγειν.

it his custom,<sup>1</sup> whenever he came<sup>2</sup> to the city of Olbia, to leave his army outside the walls, then he himself would<sup>3</sup> enter, put on Greek dress, and do just as the Greeks did, even sacrificing to their gods as they did. And once, when he had been initiated into the Bacchic mysteries,<sup>4</sup> some one of the inhabitants went out to the army and told them that they might, if they chose, see their king maddened by Bacchus and raving<sup>5</sup> like the votaries-of-the-god.<sup>6</sup> Accordingly, some of the Scythian chiefs were admitted to the city by this man, and from a tower they saw their king in the midst of a band-of-revelers.<sup>7</sup> As soon as the king returned to the army, the Scythians revolted and Scylas had<sup>8</sup> to flee to the king of the Thracians, who, however, afterward gave him up to his people, and he was put to death.

## XXV. ALEXANDER AND BUCEPHALUS

When King Philip, together with Alexander and many others, went to examine the horse Bucephalus, the king was at first not at all pleased, for the horse would not allow any one to mount him. Philip was just<sup>9</sup> going to give orders to remove the animal,<sup>10</sup> when<sup>11</sup> Alexander said that he thought it a pity that so fine a horse should be lost by reason of the lack of skill<sup>12</sup> and of courage<sup>13</sup> on-the-part-of-those<sup>14</sup> who were handling him. At this the king turned to him and asked him whether he thought that he

<sup>1</sup> εἰώθει.

<sup>2</sup> optative, see § 55.

<sup>3</sup> see § 73.

<sup>4</sup> τὰ Βακχεῖα, omit 'into.'

<sup>5</sup> βακχεύειν.

<sup>6</sup> μαινάς.

<sup>7</sup> θλασος.

<sup>8</sup> ἀνάγκη ᾗν.

<sup>9</sup> ᾗδῃ.

<sup>10</sup> see § 138.

<sup>11</sup> see § 57 (end).

<sup>12</sup> ἀπειρία.

<sup>13</sup> ἀθυμία.

<sup>14</sup> of those.

could do better than his elders. Alexander replied that he not only felt sure<sup>1</sup> that he could, but that he was willing to pay the price of the horse if he should fail<sup>2</sup> to manage<sup>3</sup> him. To the bystanders this seemed sheer rashness; but Alexander, without the least hesitation,<sup>4</sup> ran to the horse and, taking hold of the bridle, turned him around, for he had observed that the shadow which kept moving in front greatly disturbed the animal. Then he spoke to him softly and stroked him gently, and when he saw that he was calmer, he sprang on his back<sup>5</sup> and urged him on. After riding some distance, he brought the horse back amid the tumultuous<sup>6</sup> applause<sup>7</sup> of all the on-lookers.

## XXVI. COMMERCE WITHOUT WORDS

According to an account of the Carthaginians, there was a nation in the western part of Libya to which the Carthaginians were accustomed to go for the purposes of trade.<sup>8</sup> But, though they went there frequently, neither party<sup>9</sup> ever said a single word to the other. It seems<sup>10</sup> that the Carthaginians, on arriving at that place, would unload their wares; then, after indicating their presence<sup>11</sup> by means of a fire<sup>12</sup> with<sup>13</sup> much smoke, they would return to their ships. The people of the country,<sup>14</sup> on seeing the smoke, would come down to the shore and, after choosing what they wanted, would put down as much gold as they

<sup>1</sup> was persuaded.

<sup>2</sup> if he did not.

<sup>3</sup> δαμάζειν.

<sup>4</sup> see § 109.

<sup>5</sup> on him.

<sup>6</sup> μέγα.

<sup>7</sup> ἐπιθορυβεῖν.

<sup>8</sup> ἐμπορεύμενοι.

<sup>9</sup> οὐδέτεροι.

<sup>10</sup> see § 4.

<sup>11</sup> see § 110.

<sup>12</sup> lighting a fire (πῦρ ἀπτειν).

<sup>13</sup> emitting (ἀνέναι).

<sup>14</sup> οἱ ἐπιχώριοι.

thought would pay for the things, and then go back to see whether the Carthaginians were satisfied.<sup>1</sup> The latter, if they were satisfied, would take the gold and depart; but if not, they would wait until the natives either put down enough money or took away that which they had already deposited. In these transactions<sup>2</sup> neither party ever tried to deal unfairly<sup>3</sup> by the other: the Carthaginians never touched the gold until enough had been put down to<sup>4</sup> pay for the wares, nor did the natives remove the goods until the gold was taken away.

## XXVII. RETURN OF THE LOST FLEET

After many hardships the fleet which Alexander had sent out came to anchor, and the men went ashore to rest<sup>5</sup> after their long voyage. While they were there, Nearchus, their commander, learned from a man, whom some soldiers found near-by, that Alexander's camp was only five days' journey distant, and this man also introduced<sup>6</sup> to him the governor of that district. The latter, knowing how greatly concerned<sup>7</sup> Alexander was for the safety of the fleet, thought that if he should be the first to bring<sup>8</sup> the news there might be some reward for him. So he rode by the shortest way and told Alexander that the fleet was safe and that Nearchus was coming. Alexander did not believe the story, and, to convince himself of its

<sup>1</sup> were persuaded.

<sup>2</sup> doing these things.

<sup>3</sup> ἀδικεῖν.

<sup>4</sup> use ὅστις.

<sup>5</sup> see § 42.

<sup>6</sup> συνιστάναι.

<sup>7</sup> σφόδρα μέλειν.

<sup>8</sup> should first (πρῶτος) bring.



truth,<sup>1</sup> sent out men to look for the commander. Some of these came back without<sup>2</sup> finding him, but others came upon him riding along with several companions, and they took him to the camp. When Alexander saw that only Nearchus and a few others were coming, he was at first depressed,<sup>3</sup> thinking that all the rest had perished; but when Nearchus told him that all were safe, he was overjoyed.<sup>4</sup>

## XXVIII. RETURN OF THE SCYTHIANS

The Scythians, who, after starting<sup>5</sup> out in pursuit of the Cimmerians had ended<sup>6</sup> by overthrowing the empire of the Medes, returned at last to their homes after a long<sup>7</sup> absence<sup>8</sup> of twenty-eight years, only to find<sup>9</sup> that their wives, no longer expecting them to return,<sup>10</sup> had married their slaves, and that an army was ready to prevent them from returning, for the children of these slaves knew very well what a hard lot awaited them if the Scythians should again get control of affairs. They therefore went out against the returning army, and many battles were fought,<sup>11</sup> but the Scythians were unable to gain any advantage,<sup>12</sup> until at last one of them advised the rest to stop fighting slaves as though they were<sup>13</sup> their equals; rather should they lay aside their weapons and, going up to them boldly with

<sup>1</sup> to know whether he was telling the truth.

<sup>2</sup> see § 129.

<sup>3</sup> ἀθυμείν.

<sup>4</sup> περιχαρής.

<sup>5</sup> started out pursuing.

<sup>6</sup> ending (τελευτῶντες) overthrew.

<sup>7</sup> omit.

<sup>8</sup> see § 108.

<sup>9</sup> however (οὐ μὴν ἀλλά) they found.

<sup>10</sup> future.

<sup>11</sup> they fought many battles.

<sup>12</sup> πλέον σχεῖν.

<sup>13</sup> ὥσπερ with participle.

whips, treat them as slaves. The Scythians took<sup>1</sup> his advice and, just as he had expected, this had the desired effect,<sup>2</sup> for when the slaves saw them coming with whips in their hands, they were so astonished that they threw aside their arms and fled.

## XXIX. THE SIRENS

The sirens were fabulous<sup>3</sup> maidens who had the power of charming by their song<sup>4</sup> all who heard it. When Odysseus came near the island, on the beach of which the sirens were sitting and endeavoring to allure<sup>5</sup> him and his companions, he stuffed<sup>6</sup> the ears of his companions with wax, and tied himself to the mast of his vessel until he was so far off<sup>7</sup> that he could no longer hear their song. Again,<sup>8</sup> when the Argonauts sailed by, the sirens began to sing; but in vain, for Orpheus surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw themselves into the sea and were metamorphosed into rocks. Later poets represent them as furnished<sup>9</sup> with wings which they were said to have received at their own request,<sup>4</sup> in order to be able to search after Persephone, or as a punishment<sup>4</sup> from Demeter for not having assisted Persephone, or from Aphrodite because they wished to remain virgins. Once, however, they allowed-themselves-to-be-prevailed-upon<sup>10</sup> by Hera to enter into a contest<sup>11</sup> with the Muses and, being defeated, were deprived of their wings.

<sup>1</sup> see § 110.

<sup>2</sup> accomplished what they desired.

<sup>3</sup> μυθικάι.

<sup>4</sup> participle.

<sup>5</sup> ὑπάγεσθαι.

<sup>6</sup> ἐμπιμπλάναι.

<sup>7</sup> τοσοῦτον ἀπέχειν.

<sup>8</sup> δ' αὖ.

<sup>9</sup> having.

<sup>10</sup> they were persuaded.

<sup>11</sup> to contest.

## XXX. DARIUS' COMMISSIONERS

The first men to be sent<sup>1</sup> by Darius from Persia to Greece to examine the land were some Persian noblemen and the physician Democedes, who had cured Darius when he sprained<sup>2</sup> his ankle,<sup>3</sup> and who<sup>4</sup> had also relieved the queen of a certain affliction. It was he, in fact, who<sup>5</sup> had suggested to Atossa the plan<sup>6</sup> of sending out the men. At Tarentum the king detained the Persians as spies, so that nothing prevented Democedes from escaping to his native city, Crotona. As soon as the Persians were liberated, they at once set sail for Crotona; and, finding<sup>7</sup> Democedes at that place, they attempted to seize him, but the people came to his aid and prevented them from carrying him off. Seeing that they could not get Democedes, although Darius had given them strict<sup>8</sup> orders<sup>9</sup> to bring him back with them, they set out for home,<sup>10</sup> which they reached after a great deal of difficulty; for they were taken prisoners by the Iapygians and had to be ransomed by one Gillus, a banished Tarentine, who sought in this way, by the aid<sup>11</sup> of Darius, to secure-a-return<sup>12</sup> to his native land.

## XXXI. UNJUST TEMPTATION

A certain man had a slave, concerning whose honesty<sup>13</sup> he had not the slightest reason to be in doubt, for nothing

<sup>1</sup> first (πρώτους) D. sent.<sup>2</sup> στραφῆναι.<sup>3</sup> acc.<sup>4</sup> see § 12.<sup>5</sup> ὁ βουλευσάμενος.<sup>6</sup> suggested to A. to send.<sup>7</sup> καταλαμβάνειν.<sup>8</sup> διαρρήδην.<sup>9</sup> see § 109.<sup>10</sup> to their native land.<sup>11</sup> gen. abs.<sup>12</sup> κατελθεῖν.<sup>13</sup> whom he could (εἶχε) not at all distrust as being a thief.

had ever been missing<sup>1</sup> from the house; but this did not satisfy him; in order to make sure,<sup>2</sup> he foolishly decided to put the slave to the test<sup>3</sup> in the following way. Taking<sup>4</sup> a sum of money, he put it in a place where he knew that the slave was bound<sup>5</sup> to pass several times during the day, but where<sup>6</sup> the other slaves did not often go; and there he left it, as though it had altogether escaped his notice. At first the slave, fearing that his master might observe the loss<sup>7</sup> of the money, did not touch it; but when he saw that it remained in the same place, thinking that it would not be missed,<sup>8</sup> he at last took it. No sooner<sup>9</sup> had he done this than the master carried him before the judge, charging him with the theft of the money, and in proof narrating all that he had done to try the man's honesty.<sup>10</sup> The judge, on hearing the man's statements, at once replied, "You yourself deserve to be punished as much as<sup>11</sup> the slave, for, according to your own admission, you unnecessarily tempted a servant who never took anything which belonged to you."

### XXXII. HELEN IN EGYPT

According to an account of the Egyptians, Alexander and Helen, on their way<sup>12</sup> to Greece, were driven<sup>13</sup> by adverse winds to the shore of Egypt;<sup>14</sup> and there the

<sup>1</sup> ἀφανίζεσθαι.

<sup>2</sup> that he might know more accurately.

<sup>3</sup> πειραῖσθαι.

<sup>4</sup> see § 4.

<sup>5</sup> ἔδει, or ἔμελλε.

<sup>6</sup> omit, see § 12 (end).

<sup>7</sup> ἀπὸν.

<sup>8</sup> no one would notice, etc.

<sup>9</sup> as soon as.

<sup>10</sup> him whether he was willing to steal, see § 139.

<sup>11</sup> not less than.

<sup>12</sup> sailing.

<sup>13</sup> ἐξωθεῖν.

<sup>14</sup> the Egyptian land.



slaves of Alexander told the priests concerning the wrong<sup>1</sup> which their master had done to Menelaus. As a result,<sup>2</sup> a message<sup>3</sup> was at once sent to the king to this effect:<sup>4</sup> "There is a stranger here who did an unholy deed in the land from which he came. He deceived the wife of the man whose guest he was, and carried her away. What shall we do with him? let him go, or take away from him what he has?" The king replied, "Arrest the man, whoever he may be,<sup>5</sup> and bring him to me, that he may give account of himself and of his deeds."<sup>6</sup> And when Alexander was brought before him, he questioned him closely<sup>7</sup> as-to<sup>8</sup> how he came to Egypt, and how he had gotten possession of Helen. In his reply, Alexander did not adhere to the truth;<sup>9</sup> but the slaves confuted him, telling the whole story<sup>10</sup> of the wrong he had done. When he had heard all, the king decided to let Alexander depart, but Helen he detained until her husband might come in person and take her away with him.

### XXXIII. HELEN LEAVES EGYPT

The Egyptians say that after the rape of Helen a large army of the Greeks, desiring to aid Menelaus, set sail for Troy, and that on their arrival they made a camp and sent an embassy demanding the return-of<sup>8</sup> Helen. The Trojans replied that Helen was not with them, but that she was kept in Egypt by the king of that

<sup>1</sup> how their master had wronged.

<sup>2</sup> ὥστε.

<sup>3</sup> messenger.

<sup>4</sup> saying the following.

<sup>5</sup> see § 27, note.

<sup>6</sup> what he did.

<sup>7</sup> ἀκριβῶς.

<sup>8</sup> omit.

<sup>9</sup> tell the truth.

<sup>10</sup> everything, how he, etc.

country. The Greeks, not believing this statement,<sup>1</sup> besieged the city, and after a long time finally succeeded<sup>2</sup> in taking it. When they found that Helen, in very truth, was not there, and the Trojans persisted in their story, Menelaus sailed to Egypt, where, after hospitable treatment<sup>3</sup> on the part of the king, he received back Helen altogether unharmed.<sup>4</sup> Instead of being grateful,<sup>5</sup> however, he acted most unjustly towards the Egyptians; for being detained by contrary winds when on the point of departure, he seized two children of the people of the country<sup>6</sup> and offered them up in sacrifice.<sup>7</sup> When this became known<sup>8</sup> the people were very indignant, and they started in pursuit<sup>9</sup> of Menelaus. He, however, escaped with<sup>10</sup> his ships to Libya.

#### XXXIV. MENENIUS AGRIPPA AND THE PLEBEIANS

During the war with the Sabines the poor of the city of Rome, who had vainly begged that some-relief-be-afforded<sup>11</sup> them, left the city and withdrew to the hill called the Sacred Hill, but without committing any act of violence. They only cried out that they had been driven from their homes by the rich; that Rome, if they stayed in it, would afford<sup>12</sup> them no other privilege<sup>13</sup> than that of being wounded and killed, fighting in behalf of the wealthy. At this the senate was alarmed, and

<sup>1</sup> omit.

<sup>2</sup> συνέβη αὐτοῖς.

<sup>3</sup> use ξενίζεσθαι with ὑπό.

<sup>4</sup> add 'being.'

<sup>5</sup> χάριν εἶδέναι.

<sup>6</sup> οἱ ἐπιχόριοι.

<sup>7</sup> sacrificed.

<sup>8</sup> when they learned.

<sup>9</sup> participle.

<sup>10</sup> see § 128.

<sup>11</sup> κουφίζεσθαι τι.

<sup>12</sup> παρέχειν.

<sup>13</sup> nothing else than.

they sent a delegation<sup>1</sup> to treat<sup>2</sup> with the people. At the head<sup>3</sup> was Menenius Agrippa, who, among other things,<sup>4</sup> told the people the following fable: "The members of the human<sup>5</sup> body once mutinied<sup>6</sup> against the belly, and accused it of lying idle and useless, while they were all toiling to satisfy its appetites;<sup>7</sup> but the belly only laughed at their simplicity,<sup>8</sup> seeing that they did not know that, though it received all the nourishment into itself, it distributed this again to all parts of the body. Just so, my fellow-citizens, the senate by their counsels<sup>9</sup> and their acts of government<sup>10</sup> distribute advantage<sup>11</sup> and benefit to all of you."

## XXXV. WORK AND PLAY

That the life of great rulers is not altogether an idle one is well known to all, and in fact many of them work harder<sup>12</sup> than most of their subjects. There was, however, one great king in Egypt who did not think it necessary to spend-all-his-time<sup>13</sup> in working. In the morning this man would<sup>14</sup> attend to the business that was brought before him; but after that he would drink and in general enjoy himself<sup>15</sup> with his companions. At this many of his friends were much displeased; and they reproved him, telling him that he should act in a way<sup>16</sup> befitting a

<sup>1</sup> ambassadors.<sup>2</sup> see § 42.<sup>3</sup> see page 100, note II.<sup>4</sup> ἄλλα τε καί.<sup>5</sup> of man.<sup>6</sup> στασιάζειν πρὸς.<sup>7</sup> ἐπιθυμία.<sup>8</sup> εὐθθεια.<sup>9</sup> βουλευματα.<sup>10</sup> πράξεις.<sup>11</sup> τὸ χρήσιμον καὶ τὸ ὠφέλιμον.<sup>12</sup> more.<sup>13</sup> διατελεῖν.<sup>14</sup> see § 73.<sup>15</sup> εὐφραίνεισθαι.<sup>16</sup> as was befitting.

king; that he should be dignified<sup>1</sup> and sit on the throne all day long, attending to affairs; that then the Egyptians would feel that they were ruled over by a king, seeing that his conduct<sup>2</sup> was that of a king. Thereupon the king replied: "When a man wishes to shoot the bow he stretches it, but when he has finished he loosens it again. If the bow were always stretched, it would break, and be useless in time<sup>3</sup> of need. So it is with men: if they are always serious and never relax<sup>4</sup> in play, they insensibly<sup>5</sup> become stupid, or even lose their minds."<sup>6</sup>

### XXXVI. THE MYSTERIOUS DISH

A long time ago<sup>7</sup> there lived a king whose wisdom was noised-abroad<sup>8</sup> in all the land. It seemed as though nothing hidden could long remain unknown to him. However, he had one curious custom. Every day<sup>9</sup> at dinner, after the table had been cleared<sup>10</sup> and every one had gone away, a trusty servant had to bring one other dish; but it was covered up, and the servant himself did not know what was in it, and no one else knew, for the king waited until he was quite alone before he uncovered it. This had gone on<sup>11</sup> a long time, but at last the servant could no longer restrain his curiosity;<sup>12</sup> but as he was taking the dish away, he carried it into his own room. As soon as he had fastened the

<sup>1</sup> σεμνός.

<sup>2</sup> use verb.

<sup>3</sup> if there were need.

<sup>4</sup> ἀμείναι.

<sup>5</sup> use λαμβάνειν.

<sup>6</sup> μάλινεσθαι.

<sup>7</sup> πάλαι ποτέ.

<sup>8</sup> περιθρύλητος.

<sup>9</sup> see § 4.

<sup>10</sup> the servants had removed the food (τὰ ἔψα).

<sup>11</sup> this being so.

<sup>12</sup> could not endure (ἀνέχεσθαι) desiring to see.



door securely<sup>1</sup> he lifted the cover, and there he saw a white snake lying on the dish. After seeing it, he could not resist the desire<sup>2</sup> to taste it, and he cut off a small piece<sup>3</sup> and put it in his mouth. As soon as it touched his tongue he heard outside the window a strange chorus of delicate voices. He went and listened, and found that it was the sparrows talking<sup>4</sup> together and telling each other all they had seen in the fields and the woods. He had received the power of understanding the speech<sup>5</sup> of animals.

### XXXVII. THE MYSTERIOUS DISH (*Continued*)

Now it happened one day that the queen lost her most splendid<sup>6</sup> ring; and suspicion fell upon<sup>7</sup> the trusty servant who had the general superintendence, and he was accused of stealing<sup>8</sup> it. The king summoned him to his presence, and, after many reproaches,<sup>9</sup> told him that if by the next day he was not able to name the thief, he would be considered guilty and punished. It was in vain that he protested his innocence;<sup>9</sup> he could get no better sentence.<sup>10</sup> In his uneasiness and anxiety, he went out into the courtyard, and began to consider what he could do in so great a necessity. There sat the ducks by the running water, resting themselves and holding a comfortable chat.<sup>11</sup> The servant stayed where he was and listened to them. They told how they had waddled<sup>12</sup> about all the morn-

<sup>1</sup> ἐχρῶς.

<sup>5</sup> the things spoken by.

<sup>10</sup> could not persuade

<sup>2</sup> desiring was not able  
not to taste.

<sup>6</sup> μεγαλοπρεπής.

the king to judge more  
gently.

<sup>3</sup> τέμαχος.

<sup>7</sup> ἐν ὑποψίᾳ ἐγένετο.

<sup>11</sup> λαλεῖν, see § 109.

<sup>4</sup> διαλαλεῖν.

<sup>8</sup> see § 83.

<sup>12</sup> βαδίζειν.

<sup>9</sup> see § 108 and § 109.

ing<sup>1</sup> of the day before and found good food; and one of them said pitifully that she had swallowed the ring which was lying under the queen's window, and that it lay heavy in her craw. Then the servant seized her, and taking her into the kitchen, told the cook to kill her, for she was quite ready<sup>2</sup> for cooking;<sup>3</sup> and when the cook did so the ring was found in her craw. In this manner he established<sup>4</sup> his innocence.

## XXXVIII. SMERDIS

Cambyes once saw, in a vision, a messenger from his home, telling him that Smerdis sat upon the royal throne, his head<sup>5</sup> touching the heavens. Thinking, therefore, that his brother, Smerdis, was meant,<sup>6</sup> and that he himself would lose his throne, he sent one of his most trusty attendants to put him to death; but he found out later that he was wrong in this supposition. It seems<sup>7</sup> that the magus whom he left in charge<sup>8</sup> of the royal household, when he left<sup>9</sup> Persia for Egypt, had a brother whose name also was Smerdis, and who resembled<sup>10</sup> the dead brother of the king; this brother the magus persuaded to take his seat on the throne, and then messengers were sent to all parts of the kingdom, bidding the people obey Smerdis, the son of Cyrus, as their king. When Cambyes heard one of these messengers making his proc-

<sup>1</sup> τῇ προτεραίᾳ μέχρι μεσημβρίας.

<sup>2</sup> ἐπιτήδειος.

<sup>3</sup> infinitive.

<sup>4</sup> proved that he was innocent.

<sup>5</sup> touching with his head.

<sup>6</sup> σημαίνειν.

<sup>7</sup> see § 4.

<sup>8</sup> ἐπίτροπος τοῦ οἴκου τοῦ β.

<sup>9</sup> went away from . . . to.

<sup>10</sup> use participle.

lamentation,<sup>1</sup> he at first believed him, fearing that the man whom he had told to kill his brother had not carried out his instructions.<sup>2</sup> But on sending for the messenger, and questioning him closely as to<sup>3</sup> who it was that had sent him, he learned that it was another Smerdis that was meant by his vision, and not his brother.

## XXXIX. AN UNHAPPY KING

There was a certain king who was always just and kind to his subjects, and of whom<sup>4</sup> one might<sup>5</sup> have expected that he would be altogether happy, for he was much beloved by his people; nevertheless, he was not happy, for, in the first place,<sup>6</sup> his daughter died, leaving him childless; and then in addition there came to him an oracle, saying that he would live only six years longer,<sup>7</sup> and that in the seventh year he would die, when yet in the prime of life.<sup>8</sup> At this the king was very indignant, and he sent back to the oracle a message, saying that some of those who had ruled before him had done impious deeds, and had killed many men, yet they lived to a good old age;<sup>9</sup> was he,<sup>10</sup> who was pious in all things, to die so soon? Thereupon a second message came from the oracle, saying, "It was fated that your country should be afflicted for a very long time; your predecessors acted accordingly, but you did

<sup>1</sup> προαγορεύειν τὰ προσ-  
τεταγμένα.

<sup>2</sup> done as he was  
commanded (προσετάχθη  
αὐτῷ).

<sup>3</sup> omit.

<sup>4</sup> see § 12.

<sup>5</sup> προσεδόκησεν αὐτῷ, see § 74.

<sup>6</sup> τὸ μὲν γὰρ πρῶτον. λειν.

<sup>7</sup> ἔτι.

<sup>8</sup> ἀκμάζων τῇ ἡλικίᾳ.

<sup>9</sup> πόρρω τῆς ἡλικίας

γενέσθαι.

<sup>10</sup> αὐτὸς δὲ . . . μέλ-

not; therefore, you shall not live long." On hearing that there was no escape<sup>1</sup> from death for him, he had many torches lit every night, and then he would<sup>2</sup> drink and have a good time. In this way he thought he would prove the oracle false, for by turning<sup>3</sup> the nights into days, he would live twelve years instead of six.

## XL. CHOOSING A LIFE WORK

Lucian tells us how, after he stopped going<sup>4</sup> to school, his father consulted with his relatives as to what he should have the boy learn,<sup>5</sup> and they all decided that he should learn some trade,<sup>6</sup> as by means of it he would soon be able to gain<sup>7</sup> a livelihood. So he was sent to his uncle to learn the statuary's trade, and not altogether against his will, as he had always liked to fashion<sup>8</sup> little figures out of wax. The very first day he broke a large stone slab by pressing<sup>9</sup> on it a little too hard, and when his uncle in his anger struck him, he ran home, and with tears in his eyes told his father and mother what had happened to him. That night there appeared to him in a dream two women: the one mannish in appearance, with dirty hair, her hands calloused, her dress<sup>10</sup> girt up; the other, fair of countenance, of goodly figure, and neatly dressed. The one said she was Sculpture, and she promised him that, if he followed<sup>11</sup> her, he might some day become, like Praxiteles,

<sup>1</sup> it was not possible (ἔστιν  
or εἶη) for him not to die.

<sup>2</sup> see § 73.

<sup>3</sup> making.

<sup>4</sup> φοιτᾶν.

<sup>5</sup> διδάσκεσθαι, see  
§ 21.

<sup>6</sup> τέχνη.

<sup>7</sup> κτᾶσθαι.

<sup>8</sup> ἀναπλάττειν.

<sup>9</sup> κατενεγκεῖν.

<sup>10</sup> girt (διεζωσμένην)

as to her dress.

<sup>11</sup> obeyed.



a famous sculptor; the other said that she was Education, and she too urged that if he chose her, he would become honored among men, telling him all the advantages<sup>1</sup> that would accrue to him from knowledge. When both had finished speaking, he chose Education.

## XLI. THE BODY OF ORESTES

The Spartans had been told by the oracle that the body of Orestes was buried at Tegea, in a place where 'two blasts<sup>2</sup> were blowing under powerful constraint,<sup>3</sup> — where there was stroke and counterstroke, and destruction on destruction.'<sup>4</sup> These mysterious words were elucidated by a lucky accident. During a truce with Tegea a young Spartan named Lichas visited the place, and entered the forge of a blacksmith, who mentioned to him, in the course of a conversation,<sup>5</sup> that in sinking<sup>6</sup> a well in his outer court he had recently discovered a coffin, containing a body seven cubits long. It struck Lichas that the gigantic relic of-aforetime<sup>7</sup> could be nothing else but the corpse of Orestes, and he felt assured of this when he reflected how accurately the indications<sup>8</sup> of the oracle were verified. Lichas said nothing, but returned to Sparta with his discovery,<sup>9</sup> which he communicated<sup>9</sup> to the authorities, but was banished by them on some charge which was trumped up.<sup>10</sup>

<sup>1</sup> τὰγαθά.

<sup>2</sup> ἄνεμος.

<sup>3</sup> ὑπὸ καρτερᾶς ἀνάγκης.

<sup>4</sup> πῆμα ἐπὶ πῆματι.

<sup>5</sup> participle.

<sup>6</sup> digging, or making.

<sup>7</sup> παλαιός.

<sup>8</sup> see § 108; use σημαίνειν.

<sup>9</sup> having returned communicated what he had discovered.

<sup>10</sup> ἐκ λόγου πλαστοῦ.

He then again returned to Tegea, under-the-guise-of<sup>1</sup> an exile, prevailed upon the blacksmith to let him the premises, and when he found himself in possession, dug up and carried to Sparta the bones of the venerated hero. — GROTE.

## XLII. A GREEDY SERVANT

A certain farmer once told one of his servants to cut down some trees which he wished to have removed. Under ordinary circumstances<sup>2</sup> the work would not have been at all dangerous; but somehow this man was careless in handling the ax, and he had not finished<sup>3</sup> much of the work when he inflicted on his foot a painful wound.<sup>4</sup> The farmer did all that lay in his power<sup>5</sup> to relieve his sufferings, and in every way showed his solicitude;<sup>6</sup> but none the less, as soon as he was able to do so, the servant brought suit against his master, hoping that he might profit a little by<sup>7</sup> his misfortune, for he thought that as a rule<sup>2</sup> judges decide such cases<sup>8</sup> against the defendant. But this judge was of a different sort. When<sup>9</sup> he had heard all the testimony, he said to the plaintiff: "It is very plain that your master did not bid you strike yourself with the ax; by carelessly placing your foot where it was likely<sup>10</sup> to receive the blow, you made yourself to blame for the injury, and you evidently knew that the ax was sharp enough<sup>11</sup> to hurt you;

<sup>1</sup> ὧν.

<sup>2</sup> ὥς ἐπὶ τὸ πολὺ.

<sup>3</sup> not having finished, see § 56.

<sup>4</sup> use verb with cognate acc.

<sup>5</sup> ὥς οἶός τ' ἦν μάλιστα.

<sup>6</sup> see § 108 and § 110.

<sup>7</sup> ἐκ.

<sup>8</sup> ἐν τοῖς τοιούτοις.

<sup>9</sup> see § 4.

<sup>10</sup> μέλλειν.

<sup>11</sup> sharp so as to.

otherwise this suit should have been brought<sup>1</sup> by your guardian. For all these reasons, I declare that your master is not liable to any fine."

### XLIII. PHILIP'S TRICKERY

Soon after his accession, Philip withdrew his garrison from Amphipolis and declared it<sup>2</sup> a free city, because he knew that if he continued to hold it many difficulties<sup>3</sup> would arise in the way of a peace<sup>4</sup> with Athens, which was at that time an object<sup>5</sup> of great importance<sup>6</sup> to him. But he had never seriously meant to abandon this important town; accordingly, having obtained pretexts for war<sup>7</sup> with the Amphipolitans, he laid siege to the town and gained possession of it. The Athenians had sent no assistance to Amphipolis, because Philip, in a secret negotiation,<sup>8</sup> led them to believe<sup>9</sup> that he was willing to restore the city to them when he had taken it, and would do so on condition of their making him master of Pydna. After the capture of Amphipolis, he proceeded at once to Pydna, which seems to have yielded to him without a struggle, and the acquisition<sup>10</sup> of which, without the aid of the Athenians, gave him a pretext for declining to stand by<sup>11</sup> his secret agreement

<sup>1</sup> your guardian should have brought.

<sup>2</sup> declared it to be.

<sup>3</sup> πολλὰ ἔσται τὰ κωλύοντα (or ἐμποδίζοντα).

<sup>4</sup> making (ποιεῖσθαι) peace with (πρός).

<sup>5</sup> omit.

<sup>6</sup> πλεῖστον ἄξιος.

<sup>7</sup> use verb.

<sup>8</sup> participle.

<sup>9</sup> persuaded.

<sup>10</sup> having acquired it he got (ἔσχε)

a pretext.

<sup>11</sup> ἐμμένειν.

with them. The hostile feeling<sup>1</sup> which such conduct naturally elicited against him at Athens made it necessary for him to procure the good will<sup>2</sup> of the powerful town of Olynthus, and to detach<sup>3</sup> the Olynthians from the Athenians. — SELECTED.

#### XLIV. CAPTURED BY FRAUD

Aryandes, a Persian governor of Egypt, who had been led to believe<sup>4</sup> that the people of Barca<sup>5</sup> had slain Arcesilaus, one of the kings of Cyrene, because of his leaning towards the Medes,<sup>6</sup> sent an army to take the town and punish the inhabitants. This army made many vain attempts,<sup>7</sup> even constructing mines<sup>8</sup> from their camp to the town. They were, however, detected in this attempt,<sup>7</sup> and so the commander, seeing that he could not accomplish his purpose<sup>9</sup> by force, determined to make use of fraud. One night he dug a broad trench, over which he placed thin planks-of-wood,<sup>10</sup> and these he covered with earth, making it level with the rest of the ground. Then he invited the people of the town to a conference,<sup>11</sup> and when they had gladly responded<sup>12</sup> to the invitation<sup>13</sup> they made an agreement, standing on the bridge just mentioned, that the people of the town should pay a fine, and that no

<sup>1</sup> the Athenians naturally becoming hostile because of these things, it became.

<sup>2</sup> to make well disposed.

<sup>3</sup> ἀφιστάναι.

<sup>4</sup> see page 119, note 9.

<sup>5</sup> οἱ Βαρκαῖοι.

<sup>6</sup> διὰ τὸν μηδισμόν.

<sup>7</sup> see § 109.

<sup>8</sup> ὀρύγματα ὑπόγεια.

<sup>9</sup> what he had in mind (ἐν νῶ).

<sup>10</sup> ξύλα.

<sup>11</sup> εἰς λόγους ἐλθεῖν.

<sup>12</sup> ὑπακούειν.

<sup>13</sup> omit.



harm should be done to them by the besieging army, the contract to remain binding<sup>1</sup> as long as the earth on which they were standing should remain firm. Accordingly the gates of the town were opened, and the Persians, having destroyed the bridge, entered and captured the people.

#### XLV. OROETES AND POLYCRATES

Cyrus had made a man named Oroetes governor of Sardis. This man conceived an eager desire<sup>2</sup> to kill Polycrates of Samos on account of a remark<sup>3</sup> made by some one to the effect that, easy as<sup>4</sup> Samos was to take, Oroetes had hitherto failed to bring it under the power<sup>5</sup> of the king. He therefore sent a message to Polycrates, telling him that he had great wealth, which he was willing to share with Polycrates if he would promise to save his life, for he had reason to believe that there was a plot on foot<sup>6</sup> to put him to death. To convince himself of the truth of these statements, Polycrates sent a messenger to look into the matter. Oroetes deceived this man by showing him a number<sup>7</sup> of casks filled with stones, on top of which he had placed some gold. So the messenger went back to Polycrates and reported that Oroetes had told the truth. Then Polycrates, in his greed<sup>8</sup> for the gold, set out for Sardis to bring away the treasure; but instead of

<sup>1</sup> and that the contract should remain binding (κύριος).

<sup>2</sup> ingressive aorist.

<sup>3</sup> because some one said.

<sup>4</sup> although it was.

<sup>5</sup> ὑποχέριον ποιῆσθαι, or καταστρέφεισθαι.

<sup>6</sup> some were plotting.

<sup>7</sup> some.

<sup>8</sup> γλιχόμενος.

accomplishing<sup>1</sup> this, he perished miserably at the hands of Oroetes, and many of his followers were made slaves. Polycrates was the man at whose court<sup>2</sup> the poet Anacreon for a while lived a life of luxury and ease.<sup>3</sup>

#### XLVI. THE GOLD VASE

A certain goldsmith had a very valuable gold vase which he was anxious<sup>4</sup> to sell; but as he could not dispose of it except to a very rich man, he asked one of the wealthy men of the city, a man named Callias, to come to his house, as he had<sup>5</sup> something unusual which he would like him to examine. Callias, though very busy, came to see what it might be that so much deserved to be looked at. As soon as he had entered and taken his seat, the goldsmith told him that he would show him something, the like<sup>6</sup> of which he had never seen before, and at the same time he held<sup>7</sup> up the vase before his eyes, mentioning<sup>8</sup> a large sum as its price. Callias looked on in admiration, but merely said that he, too, would like to have the goldsmith come to his house<sup>9</sup> within a short time. In great surprise, the latter went, and on entering he saw but little in the room, among other things<sup>10</sup> a table, on which stood a box. "Now," said Callias, "I am going to show you something, the like of which you have never

<sup>1</sup> he did not accomplish this, but.

<sup>2</sup> *παρά ε. δατ.*

<sup>3</sup> *τρυφερὸν καὶ ῥάθυμον.*

<sup>4</sup> very much desired.

<sup>5</sup> *ὥς ἔχων*, see § 83.

<sup>6</sup> *οἶον.*

<sup>7</sup> participle.

<sup>8</sup> saying.

<sup>9</sup> *ὡς αὐτόν.*

<sup>10</sup> see page III, note 4.

seen, and as each<sup>1</sup> of us seems equally fortunate, I think it but right that each keep that which he now has." With these words he opened the box, exposing to view a pile of gold-coins<sup>2</sup> equal in value<sup>3</sup> to the sum<sup>4</sup> which the goldsmith had demanded for<sup>5</sup> the vase.

## XLVII. CAMBYSES' MADNESS

Cambyses, the great king of the Persians, repeatedly showed that he was not in his right senses,<sup>6</sup> for he slew his brother and his sister, and he also shot with his bow the little son of one of his ministers, a man whom he esteemed above all the other Persians. Now Croesus, who had been asked<sup>7</sup> by Cyrus to give his son, Cambyses, good advice<sup>8</sup> whenever he seemed<sup>9</sup> most to need it, could not look-on-and-see<sup>10</sup> such things take place, so he rebuked him and told him plainly that if he did not stop giving-way-to-his-temper<sup>11</sup> the Persians would rise in revolt against him. The king, instead of accepting<sup>12</sup> the good advice, replied in great anger that Croesus had not known how to manage his own business, and by his bad advice had ruined Cyrus. Then he seized his bow, intending to shoot him, but Croesus escaped by<sup>13</sup> a door. The king, however, was not inclined to let him go, so he bade his

<sup>1</sup> ἀμφότεροι.

<sup>2</sup> χρυσίον.

<sup>3</sup> ἰσότιμος or ἀντάξιος (*c. gen.*) ὧν.

<sup>4</sup> 'the price' or 'that which.'

<sup>5</sup> ἀντί.

<sup>6</sup> παραφρονεῖν.

<sup>7</sup> ἀξιοῦν.

<sup>8</sup> advise well, see § 109.

<sup>9</sup> see § 55.

<sup>10</sup> περιπαῖν *c. part.*

<sup>11</sup> θυμοῦσθαι.

<sup>12</sup> not obeying, see § 110.

<sup>13</sup> διὰ *c. gen.*

servants seize him and put him to death. This they would probably have done, had they not thought that he would change his mind before long and ask for Croesus again. As a matter of fact,<sup>1</sup> he did ask for him afterwards, but the servants who had saved his life were put to death for their kindness.

### XLVIII. CONCEIT PUNISHED

A man of some prominence at Tarentum desired to become victor at the Pythian games.<sup>2</sup> And as he felt that he could not win in the gymnastic contests, for he knew that he had neither the physical strength nor the swiftness of foot to do that,<sup>3</sup> he allowed himself to be persuaded<sup>4</sup> by certain flatterers, who told him that he could easily win with the cithara and in singing. So he had a magnificent dress made and a golden crown adorned with emeralds. His cithara was a marvel to behold,<sup>5</sup> all made of pure gold. At sight of him, when he made his appearance at the contest, the audience was dumfounded, and they waited with eager desire to hear him play. At first he struck up in an unskillful way, and coming down<sup>6</sup> too heavily<sup>7</sup> on the cithara, broke off three of the strings; then he began to sing in a most unmusical and shrill voice,<sup>8</sup> so that the judges,<sup>9</sup> in anger at his hardihood, had<sup>10</sup> him flogged<sup>11</sup> and driven out of the theater. And a laughable sight he made, as, with tears in his eyes,

<sup>1</sup> καὶ δὴ καί.

<sup>2</sup> τὰ Πύθια.

<sup>3</sup> for (πρός) that.

<sup>4</sup> he was persuaded.

<sup>5</sup> θαῦμα ἰδεῖν.

<sup>6</sup> ἐμπίπτειν.

<sup>7</sup> σφοδρότερον.

<sup>8</sup> ἀμυστόν τε καὶ λεπτόν.

<sup>9</sup> ἀγωνοθέτης.

<sup>10</sup> ordered.

<sup>11</sup> see § 17.



he was dragged along over the stage, gathering up the precious stones<sup>1</sup> which fell from his cithara as it was struck by the whips.

## XLIX. PHANES

It is said that Cambyses when a little boy, hearing that his mother was slighted because of the Egyptian woman Nitetis, determined to make an expedition against Egypt. Whether this be true or not, it is certain that when he reached the age of manhood<sup>2</sup> he decided to go against that country, and while he was deliberating<sup>3</sup> on the matter, there came to him most opportunely a certain Phanes, one of the mercenaries of the Egyptian king, a man of judgment<sup>4</sup> and a brave soldier. This Phanes had run away from Egypt, being dissatisfied, for some reason or other,<sup>5</sup> with the king. The latter knew very well that he was a man of importance among the mercenaries, and he was also afraid that he might tell important secrets; he therefore sent men after him, who actually succeeded<sup>6</sup> in capturing him, but nevertheless he contrived to get away from them by making the guards drunk, and made his escape<sup>7</sup> to Persia. On coming to Cambyses he told him all about the Egyptian king, and he also advised him how to cross the desert. It was<sup>8</sup> this very thing that Cambyses had been most in doubt about, so that when he heard what Phanes had to say, he at last decided to start.

<sup>1</sup> πολυτελής λίθος.

<sup>2</sup> became a man.

<sup>3</sup> see § 57.

<sup>4</sup> φρόνιμος, see § 96.

<sup>5</sup> δι' ὁτιοῦν.

<sup>6</sup> who actually (καὶ δὴ καὶ) captured.

<sup>7</sup> escaped.

<sup>8</sup> see § 133.

## L. A STOICAL KING

When the Persian general had taken the city, he determined to heap insults<sup>1</sup> on the king of the land in order that he might see what he would do. First he sent the king's daughter, dressed in the garment of a slave<sup>2</sup> and carrying a pitcher, to draw water.<sup>3</sup> With her were a number of maidens, daughters of prominent noblemen. The king saw them pass by without any evidence<sup>4</sup> of grief, although the noblemen who were sitting near him all burst into tears<sup>5</sup> and made lamentation. Next the son of the king was led by, accompanied by two thousand of his countrymen, all of the same age as himself. They were on their way to be executed, yet the king saw them pass without a sign<sup>4</sup> of grief. When they had all passed by, a former boon-companion<sup>6</sup> of the king, an old man, from whom everything had been taken, happened to pass near the king, begging alms<sup>7</sup> of the soldiers. At sight of this the king burst into tears, and when asked to explain his strange conduct,<sup>8</sup> he replied that his own sorrow was too great for<sup>9</sup> tears; but when he saw the woe of his friend, reduced to poverty at so advanced an age, he felt that he could not refrain from<sup>10</sup> weeping. After this the general did not subject the king to any more unkind treatment.<sup>11</sup>

<sup>1</sup> to insult.<sup>2</sup> δουλικός, see § 120.<sup>3</sup> ἐφ' ὕδωρ.<sup>4</sup> see § 109.<sup>5</sup> δακρῦσαι, see § 37.<sup>6</sup> συμπτῆτης.<sup>7</sup> προσαιτεῖσθαι.<sup>8</sup> tell why he acted so strangely.<sup>9</sup> he grieved too much to weep, see § 48.<sup>10</sup> οὐκ εἶχε μὴ οὐ δακρύνειν, see § 104.<sup>11</sup> did not treat unkindly any longer.

## LI. UNUSUAL APPRECIATION OF A FRIEND

Herodotus tells us that the wife of Intaphernes, when the choice<sup>1</sup> was given her of saving either her husband or her brother, chose the latter, and gave<sup>2</sup> as her reason that while she might<sup>3</sup> get another husband, she could not get another brother, now that both her parents were dead.<sup>4</sup> We find the same sentiment<sup>5</sup> expressed in a story of later times; in this case it is said of a dear friend. According to this story, there was a certain man who was traveling with his wife and little children and an intimate friend. They were staying at an inn, as the friend had been wounded by robbers and was suffering great pain. During the night a fire<sup>6</sup> broke out,<sup>7</sup> and, as they were in an upper story, they were in great danger of losing their lives. The husband, instead of taking up his wife, who clung to<sup>8</sup> him, shook her off, telling her to save herself as well as she could, and taking up his friend on his shoulders succeeded<sup>9</sup> with the greatest difficulty in reaching the street. His wife managed to save herself, together with<sup>10</sup> a little daughter who followed close on behind<sup>11</sup> her, but her babe she lost in the flames.<sup>12</sup> When the bystanders upbraided the man for his deed, he replied that he might get another wife and child, but such a friend as this one he could never find again.

<sup>1</sup> αἵρεσιν λαβοῦσα εἰ.<sup>2</sup> saying as reason.<sup>3</sup> see § 95.<sup>4</sup> gen. abs.<sup>5</sup> ταῦτά.<sup>6</sup> πυρκαϊά.<sup>7</sup> ἐξανίστασθαι.<sup>8</sup> ἐκκρέμασθαι.<sup>9</sup> see page 125, note 6.<sup>10</sup> καί.<sup>11</sup> ἐγγὺς ὀπισθεν.<sup>12</sup> the burning house.

## LII. CONCEITED VANITY

There lived in a certain town a woman of high standing<sup>1</sup> who had very handsome features,<sup>2</sup> but who was too small of stature to be considered well-built.<sup>3</sup> Now a certain poet to please her wrote in her honor a poem, in which he sang of her beauty and majestic shape,<sup>4</sup> comparing<sup>5</sup> her in this respect to a slender poplar tree. The good woman was delighted at this courtesy on his part, and, as she listened to the verses,<sup>6</sup> actually believed that she was growing taller. The poet, seeing the pleasure<sup>7</sup> with which his verses were received, repeated-the-passage<sup>8</sup> a number of times,<sup>9</sup> until at last some one present whispered<sup>10</sup> into his ear, "For heaven's sake, do stop, or you will make her get up!" Such a case might seem hardly credible, and yet it is not so bad<sup>11</sup> as that which is related of the wife of King Seleucus. It seems that she offered a prize of<sup>12</sup> a talent to the poet who should write the best poem in praise of her hair. Now everybody knew that she had lost all her hair in consequence of a long sickness, still she had the hardihood to sit and listen as the poets read verses in which they told of her beautiful tresses, and compared them to some luxuriantly<sup>13</sup> growing plant.

<sup>1</sup> ἐπιφανής.<sup>2</sup> was very handsome as to.<sup>3</sup> σύμμετρος.<sup>4</sup> that she was beautiful and large.<sup>5</sup> εἰκάζειν.<sup>6</sup> poem.<sup>7</sup> how pleased she was hearing.<sup>8</sup> read the same (thing).<sup>9</sup> often.<sup>10</sup> said into (πρός).<sup>11</sup> surprising.<sup>12</sup> see § 121.<sup>13</sup> πολύ.



## LIII. THE DOLPHINS

A certain Coeranus of Miletus once saw some fishermen who had taken a draught of dolphins in a net and were going to cut them in pieces; in order to prevent this he bought the dolphins, paying a considerable sum of money for them, and he put them in the sea again. It happened not long after that he was making a voyage<sup>1</sup> in a vessel carrying, as the story goes,<sup>2</sup> several pirates. Near Naxos they suffered-shipwreck,<sup>3</sup> and all the rest were drowned, while he alone was taken up by a dolphin which-hastened-to-his-succor<sup>4</sup> and carried him safely to land. And when he died at an advanced age<sup>5</sup> in his native land, and his funeral was held<sup>6</sup> along the shore of the sea, a large number of dolphins appeared in the harbor a little distance out from those who were carrying the body, and, as it were, joined in<sup>7</sup> the funeral procession and in the grief for the dead man, nor did they leave<sup>8</sup> until all was over.<sup>9</sup> They say that Telemachus, too, when but a boy, fell into the sea and was saved by a dolphin that took him up and set him ashore. We see that the story of Arion is not the only one telling us how dolphins saved the life of a human being.<sup>10</sup>

## LIV. APPIUS CLAUDIUS

There have always been old men who show by their zeal, no less than by their wisdom, that they are still able to do

<sup>1</sup> sailing.<sup>4</sup> ὑποδραμεῖν.<sup>8</sup> go away.<sup>2</sup> ἔχει.<sup>5</sup> see page 115, note 9.<sup>9</sup> finished.<sup>3</sup> ναυαγεῖν.<sup>6</sup> they were holding.<sup>10</sup> ἄνθρωπος.<sup>7</sup> shared in.

good service<sup>1</sup> to their country in spite of their old age. To this class<sup>2</sup> belonged Appius Claudius. It is related of him that on one occasion, when already an old man, he learned that the senate, after the Roman army had been defeated by Pyrrhus in a great battle, was in favor of accepting<sup>3</sup> proposals<sup>4</sup> of peace and alliance. This made<sup>5</sup> him very angry, for the thought<sup>6</sup> of such a thing seemed to the old Roman to be a disgrace, and so, although he had lost both his eyes, he had himself carried<sup>7</sup> through the forum to the senate chamber, where<sup>8</sup> he entered, and, standing in the midst of the senators, he told them that he had formerly been troubled at the loss of his sight, but that now he wished that he had lost his ears, too, rather than to have heard that Roman senators were allowing<sup>9</sup> themselves such shameful deliberation and such ignoble conduct. Then he made a fiery speech, in which<sup>8</sup> he explained<sup>10</sup> to them the awful nature of what they were doing, until he finally succeeded in persuading them to take up arms and fight with Pyrrhus for the possession of Italy.<sup>11</sup>

#### LV. CATO DECEIVED

An amusing incident<sup>12</sup> is said to have occurred to Cato, the philosopher. He was on his way on foot<sup>13</sup> to Antioch, his friends accompanying him on horseback, when he saw, at the gates outside the town, a multitude of people,

<sup>1</sup> ὠφελεῖν, see § 109.

<sup>2</sup> τῶν τοιούτων, or τοιούτος.

<sup>3</sup> was accepting.

<sup>4</sup> λόγοι περὶ (*c. gen.*).

<sup>5</sup> at this he was.

<sup>6</sup> τὸ γὰρ τοιοῦτον ποιεῖν.

<sup>7</sup> middle.

<sup>8</sup> omit.

<sup>9</sup> were deliberating, etc.

<sup>10</sup> teaching.

<sup>11</sup> ὑπὲρ Ἰταλίας.

<sup>12</sup> τι.

<sup>13</sup> βαδίζων, see § 57.

among them<sup>1</sup> young men and boys all dressed up as though they intended to do honor to some one. Thinking that this was done by the town in his own honor,<sup>2</sup> he was angry at those who had been sent on ahead that they had not prevented this display, and he told those who were with him to dismount, and with them he went forward. When he came near the company,<sup>3</sup> the man who acted as leader<sup>4</sup> of the band<sup>5</sup> came forward, and, without even a greeting,<sup>6</sup> asked whether they had seen Demetrius, and whether they knew when he would arrive. Now Demetrius was one of the servants of Pompey and had great influence with him, and, as Pompey was the most conspicuous<sup>7</sup> man of the day, this servant was honored far beyond-his-deserts.<sup>8</sup> Those who were with Cato burst into laughter<sup>9</sup> as they walked on; Cato himself was not a little confused, but later he used to laugh whenever the incident occurred to his mind,<sup>10</sup> or when he was relating it to his friends.

## LVI. IN THE LOWER WORLD

The following account<sup>11</sup> of one who said that he had been down<sup>12</sup> to the lower world may<sup>13</sup> not be altogether credible, but nevertheless it is not uninteresting reading.

<sup>1</sup> both others and also.

<sup>2</sup> to honor him.

<sup>3</sup> ὄχλος.

<sup>4</sup> was leading.

<sup>5</sup> omit.

<sup>6</sup> see § 108.

<sup>7</sup> ἐπιφανής.

<sup>8</sup> παρ' ἀξίαν.

<sup>9</sup> ἐγέλασαν.

<sup>10</sup> παραστῆναι.

<sup>11</sup> the following account some one told.

<sup>12</sup> gone down.

<sup>13</sup> not perhaps being.

"I fell ill,"<sup>1</sup> said this man, "and the doctor was tending me. On the seventh day, when the fever was rather high,<sup>2</sup> all my relatives had left me alone in the room, for so<sup>3</sup> the doctor had ordered in the hope<sup>4</sup> that I might be able to fall asleep. As I was lying there awake, there appeared to me a very handsome young man dressed in white, who made<sup>5</sup> me arise and then led me down through a ravine to Hades, as I recognized on seeing Sisyphus and Tantalus and others. When I reached the place-of-judgment,<sup>6</sup> some one whom I thought to be Pluto was sitting there calling off the<sup>7</sup> names of those who were to die, as having already finished their allotted time of life. And when the young man brought me and placed me in front of him, he was very angry, and said, 'This man's thread of life is not yet finished;<sup>8</sup> let him go away, but do you bring the blacksmith of his town who has already gone beyond his time.' When I came back, I found myself rid of the fever, but not many days later the smith died."

## LVII. THE GAULS TAKE THE CAPITOL

Some of the barbarians happened to pass by<sup>9</sup> the place where the ascent<sup>10</sup> of the Capitol had been made, and they saw the traces of feet and hands where the man<sup>11</sup> had clung to the rocks. They at once informed the king, who, at the time, said nothing. In the evening, however, he assembled the most active of his men, and told them that

<sup>1</sup> see § 37.

<sup>2</sup> ἀκμάζειν.

<sup>3</sup> ταῦτα.

<sup>4</sup> εἰ πως c. οὔτ.

<sup>5</sup> ἀναστῆσαι, see § 125.

<sup>6</sup> δικαστήριον.

<sup>7</sup> ἐπιλέγεσθαι.

<sup>8</sup> πεπλήρωται.

<sup>9</sup> παρεξίεναι.

<sup>10</sup> the man had ascended.

<sup>11</sup> his feet and hands as he.



the enemy had shown them a way to get up the mountain, thus proving that it was not inaccessible<sup>1</sup> nor untrodden-by-human-feet.<sup>2</sup> "It were<sup>3</sup> a great shame," said he, "knowing what we now know, to go back and give up<sup>4</sup> the place when the Romans themselves have taught us how to take it. If we go one by one,<sup>5</sup> we can surely ascend where one has gone up. Let us, then, make the attempt, and for such as prove their courage, rewards and honors shall not be lacking." By such words the king persuaded the Gauls to go forward, and at midnight they began the ascent of the steep rocks, an undertaking more difficult than they had expected. But at last the foremost man reached the top without awakening either man or dog, when<sup>6</sup> a number<sup>7</sup> of geese, which were kept near Juno's temple, perceived their approach, and, rushing at them with much noise,<sup>8</sup> awoke all the guards.

## LVIII. LYCURGUS

Lycurgus not only gave the Lacedaemonians good laws, but he also induced<sup>9</sup> them to make use of them, even against their will. To-do-this<sup>10</sup> he took two puppies of the same mother and raised<sup>11</sup> them apart from each other, the one in the house, the other out-of-doors,<sup>12</sup> compelling it to get its food by hunting in the mountains. And when each had grown accustomed to its kind of training, he called the Lacedaemonians together, and, having placed before

<sup>1</sup> ἄβατος.<sup>2</sup> ἀπόρευτος.<sup>3</sup> see § 67.<sup>4</sup> προίεσθαι.<sup>5</sup> καθ' ἕνα.<sup>6</sup> see § 56.<sup>7</sup> τινές.<sup>8</sup> κλαγγή.<sup>9</sup> persuaded.<sup>10</sup> omit, and use γάρ, see § 4.<sup>11</sup> τρέφειν.<sup>12</sup> ἐξω.



her support <sup>1</sup> to the assassination of Philip, but it is hardly credible that she evinced her approbation <sup>2</sup> of that deed in the open manner <sup>3</sup> asserted by some writers. After the death of Philip she returned to Macedonia, where <sup>4</sup> she enjoyed great influence <sup>5</sup> through the affection of Alexander. On the death of the latter she withdrew from Macedonia, where Antipater had the undisputed control of affairs, and took refuge in Epirus, where she remained until the death of Antipater gave a new opening <sup>6</sup> to her ambition. She resolved to obtain the supreme power <sup>7</sup> in Macedonia, but after a few attempts she was besieged by Cassander in the town of Pydna, was compelled to surrender, and was put to death. — SELECTED.

#### LX. AN HONEST OFFICIAL

When Aristides submitted his accounts as manager <sup>8</sup> of the public income, he was accused of misappropriation <sup>9</sup> of the funds, and was convicted, for he had made many enemies; but as many of the foremost and best of the citizens were incensed <sup>10</sup> at this action, he was released from punishment, and in fact he was reappointed to the same position. He then pretended to be sorry for his previous behavior, <sup>11</sup> and permitted those under him to steal the public money without censuring them or calling-them-to-a-strict-account. <sup>12</sup> These men, therefore, did all that lay

<sup>1</sup> μέτοχος or μεταίτιος *c. gen.*

<sup>2</sup> see § 110.

<sup>3</sup> as openly as some writers say.

<sup>4</sup> see § 134 (end).

<sup>5</sup> had great power.

<sup>6</sup> ἀφορμή.

<sup>7</sup> to get control.

<sup>8</sup> ἐπιμελητής.

<sup>9</sup> κλοπή.

<sup>10</sup> ἀγανακτεῖν.

<sup>11</sup> the things he did before.

<sup>12</sup> ἀκριβολογούμενος.

in their power to have<sup>1</sup> him reelected; but just as the election was to take place,<sup>2</sup> Aristides gave the people the following severe rebuke; said<sup>3</sup> he: "As long as I did my duty faithfully and honorably, I was abused; now that I have given up the public funds to thieves, I am considered an excellent citizen. I am more ashamed of my present honor<sup>3</sup> than of my recent conviction,<sup>3</sup> and I am sorry that you think more of such as do wrong than you do of the public monies."<sup>4</sup> With such words as these he silenced those who were speaking in his behalf, but at the same time he won the praise<sup>5</sup> of the best men in the state.

#### LXI. STRANGE EFFECTS OF DRUNKENNESS

There was a house at Agrigentum which was called 'The Trireme' for the following reason: some<sup>6</sup> young men got drunk in it and went so far in their mental aberration,<sup>7</sup> heated as-they-were<sup>8</sup> by wine, that they thought they were sailing on a trireme, and that it was severely storm-tossed on the sea. To such an extent<sup>9</sup> were they out of their senses<sup>10</sup> that they threw the furniture and other things out of the house, as it were upon the sea; for, as they said, the steersman had told them they must unload the ship<sup>11</sup> on account of the storm. And a great crowd gathered outside and seized the things that were

<sup>1</sup> ὅ τι εἶχον μάλιστα ἐμνηχανῶντο ὅπως.

<sup>2</sup> when they were going to vote.

<sup>3</sup> use participle.

<sup>4</sup> χρήματα.

<sup>5</sup> was praised by.

<sup>6</sup> see § 4.

<sup>7</sup> εἰς τοσοῦτον μανίας ἦλθον.

<sup>8</sup> omit.

<sup>9</sup> τοσοῦτον.

<sup>10</sup> ἔκφρων.

<sup>11</sup> ἐκβάλλειν τὰ φορτία.



thrown out, but even this did not make them desist from their madness. On the following day the authorities came and found them still acting as though they were<sup>1</sup> sailors; on inquiry, one of them who seemed, too, to be old enough<sup>2</sup> to know better, said he had in fear thrown himself beneath the benches and had lain there. Then the officers in utter astonishment<sup>3</sup> let them go, bidding them not drink any more<sup>4</sup> wine. But the young men said, "If we get out of these immense waves and reach harbor,<sup>5</sup> we will ever honor you as our saviors."

## LXII. THE ATHENIANS AND THE TEGEANS

When, in the war with the Persians who had invaded Greece, the confederates were about to be assigned to their several posts,<sup>6</sup> there arose a dispute<sup>7</sup> between the people of Tegea and the Athenians, the former insisting<sup>8</sup> that, as the Lacedaemonians were posted on the right wing, the left belonged to them; and to prove the justice of their claim, they recounted the brave deeds<sup>9</sup> of their forefathers. This did not at all satisfy the Athenians, and Aristides stepped forth and said: "We have not the time now to dispute<sup>10</sup> with the Tegeans as to their ancestors or their own personal bravery; so much we will say, that the post does not make men brave, nor does it

<sup>1</sup> see § 67 (end).

<sup>2</sup> ἡλικίαν ἔχειν ὥστε.

<sup>3</sup> participle.

<sup>4</sup> in future.

<sup>5</sup> εἰς τὸν λιμένα κατὰγεσθαι.

<sup>6</sup> τάττεσθαι.

<sup>7</sup> the Tegeans disputed (ἐρίζειν) with the Athenians, insisting.

<sup>8</sup> ἀξιοῦν.

<sup>9</sup> ἐγκωμιάζειν.

<sup>10</sup> ἀντειπεῖν περί.

make them cowards. Whatever post you may assign us, we will try to do honor<sup>1</sup> to it, and not disgrace our country or our past record.<sup>2</sup> We have not come here to quarrel<sup>3</sup> about our position in the line, but to fight our enemies; not to tell you of the deeds of our forefathers, but to prove ourselves<sup>4</sup> brave men. The battle will show what kind of men we are, and of what value<sup>5</sup> our services are to our country." After this speech the council of war declared in favor<sup>6</sup> of the Athenians, and gave them command<sup>7</sup> of the left wing.

### LXIII. A POLITE ROBBER

The famous robber Claudius was leader of a band<sup>8</sup> which for a long time kept all the travelers of the country in constant dread<sup>9</sup> of being despoiled of all that they carried with them. He himself was always stern in his dealings<sup>10</sup> with men, but over against women he showed a gallantry<sup>11</sup> which endeared him to all. On one occasion it is said that he stopped a lady's coach in which there was a considerable sum of money, and when he had learned the amount<sup>12</sup> he took one fourth and gave the rest to the lady; but even that which he had taken he gallantly returned to her when she had agreed to dance with him. His dexterity<sup>13</sup> in the use of the sword made

<sup>1</sup> κοσμεῖν.

<sup>2</sup> former deeds.

<sup>3</sup> ἀμφισβητήσοντες, see § 42.

<sup>4</sup> ἄνδρες ἀγαθοὶ γενησόμενοι; or use *φαλνεσθαι* with *όντες*.

<sup>5</sup> ὅπου αὖτις.

<sup>6</sup> ἀποδέχεσθαι.

<sup>7</sup> omit.

<sup>8</sup> certain robbers.

<sup>9</sup> use ἐφόβει, see § 109.

<sup>10</sup> omit; use πρὸς.

<sup>11</sup> the women he so courted (ἐθεράπενεν) that he was.

<sup>12</sup> how much it was.

<sup>13</sup> dexterously using the sword he became frightful (φοβερός).

him a terror to every man who was unfortunate enough<sup>1</sup> to fall in with him. But at last he was captured, after having been openly declared<sup>2</sup> an enemy of the public welfare.<sup>3</sup> He was put on trial and condemned to death, but a number of ladies exerted themselves in his behalf, praying<sup>4</sup> that he be spared;<sup>5</sup> and it is not unlikely that the king would have granted their request had not the judge who condemned him insisted that the law must be obeyed. Even after his death the women did him all honor.

#### LXIV. DEATH OF DEMOSTHENES

Antipater put Archias, a former actor, in charge<sup>6</sup> of those who were sent out to catch such as<sup>7</sup> had made their escape. When this man heard that Demosthenes had taken refuge in the temple of Posidon in Calauria,<sup>8</sup> he went there and tried to persuade him that if he would give himself up, no harm would be done to him. But Demosthenes had on the night before had<sup>9</sup> a dream which made<sup>10</sup> him unwilling to believe his words. He therefore said to him, "You never persuaded me before by your acting,<sup>11</sup> nor will you now persuade me by your words."<sup>11</sup> And when Archias in his anger began to make use of threats,<sup>12</sup> he said: "Now you are no longer playing a part; you show what your real intentions<sup>13</sup> are. Just wait

<sup>1</sup> so unfortunate as to.

<sup>2</sup> προκηρύττω.

<sup>3</sup> πολέμιος τοῦ δήμου.

<sup>4</sup> begging.

<sup>5</sup> use active.

<sup>6</sup> intrusted to A. to lead.

<sup>7</sup> those who.

<sup>8</sup> to Calauria into the temple.

<sup>9</sup> seen.

<sup>10</sup> because of which he was.

<sup>11</sup> participle.

<sup>12</sup> ἀπειλαῖς χρῆσθαι or ἀπειλεῖν.

<sup>13</sup> see § 109.

a moment<sup>1</sup> until I write a letter to my-people-at-home.”<sup>2</sup> With these words he went into the temple and pretended to write. Now he had the habit of putting the reed in his mouth and biting it when he was considering what to write, and so he did now. Then he covered up his head and turned it aside.<sup>3</sup> The soldiers at the door at first laughed at him for playing the coward,<sup>4</sup> but they found<sup>5</sup> that they were mistaken, for the reed had been poisoned,<sup>6</sup> and Demosthenes died soon after.

## LXV. MODESTY

It is related in one of the Greek writers that a certain young man was once sent jointly with another on an embassy,<sup>7</sup> and the companion for some reason or another<sup>8</sup> stopped<sup>9</sup> on the way while the young man went on alone and performed<sup>10</sup> the business assigned to them. When, on his return, he was to render an account of the charge,<sup>11</sup> his father, taking him aside,<sup>12</sup> urged him not to speak of the act as one done by himself alone, but to mention his companion's name as having been with him, and thus let him share in the honor. The young man did as his father advised him, and not only made the impression<sup>13</sup> of acting in a generous and kindly spirit,<sup>14</sup> but also rid himself of that envy which generally accompanies glory. The same effect is reached<sup>15</sup> when great men ascribe<sup>16</sup> their greatest

<sup>1</sup> ἐπίσχεσ ὀλίγον τι.

<sup>2</sup> οἱ οἴκοι.

<sup>3</sup> ἀποκλίνειν.

<sup>4</sup> ὡς *c. part.* (ἀποδειλιᾶν).

<sup>5</sup> perceived.

<sup>6</sup> filled with poison.

<sup>7</sup> πρεσβευτής.

<sup>8</sup> δι' ὁτιοῦν.

<sup>9</sup> remained.

<sup>10</sup> διαπράττεσθαι.

<sup>11</sup> ἡ πρεσβεία.

<sup>12</sup> μόνον ἀπολαβών.

<sup>13</sup> ἔδοξε.

<sup>14</sup> use adverbs.

<sup>15</sup> ταῦτὸ γίγνεται.

<sup>16</sup> ἀναφέρειν.



deeds to some divinity or to fortune, as did Timoleon, who, having destroyed the tyrannies in Sicily, consecrated a temple to Chance; and Python, when being admired for having slain Cotys, he said, "God did this, making use of my right hand." And Theopompus, king of the Lacedaemonians, when some one said that Sparta was preserved because its kings were well-skilled-in-governing,<sup>1</sup> replied, "'Tis rather because the people are well-versed-in-obeying."<sup>2</sup>

#### LXVI. AN INTELLIGENT DOG

A certain person once got into the temple of Aesculapius, and after he had stolen all the gold and silver offerings<sup>3</sup> that were there stored,<sup>4</sup> made good his escape,<sup>5</sup> feeling sure that he had not been observed. But the dog who belonged<sup>6</sup> to the temple, finding<sup>7</sup> that no one paid any attention to his<sup>8</sup> barking, himself pursued the thief, and though the man at first pelted him with stones, he would not leave him. No matter what the thief did, he could not shake off<sup>9</sup> the dog: when he went to bed, the dog watched at his door; and when he arose in the morning, the dog still followed, fawning on the people he met on the road and barking at the thief. When these things were reported to those who were in pursuit, they felt sure from the description<sup>10</sup> of the dog that this was their man,<sup>11</sup> and

<sup>1</sup> ἀρχικός.

<sup>2</sup> πειθαρχικός.

<sup>3</sup> ἀνάθημα.

<sup>4</sup> ἀποκείμενος.

<sup>5</sup> escaped.

<sup>6</sup> the dog of the temple.

<sup>7</sup> perceiving.

<sup>8</sup> him barking.

<sup>9</sup> get rid of.

<sup>10</sup> from what they said  
about the dog, what kind  
(ὁποῖος) he was.

<sup>11</sup> the thief.

they at once set out to the place where their informants<sup>1</sup> told them the dog had been seen, and so they caught the thief. The dog showed in every way his joy<sup>2</sup> at the capture, as though he felt that the credit<sup>3</sup> of the deed belonged to him. The Athenians evinced their gratitude by ordering the priests to see to it that a certain quantity<sup>4</sup> of meat be given him every day at the public expense.

### LXVII. IN THE EARLY DAYS

In the early days the Athenians punished a man who did wrong, no matter who he was or what services<sup>5</sup> he had rendered the state. So when they found<sup>6</sup> Themistocles getting too high-minded, they drove him out of the city and convicted him of sympathy with the Persian cause.<sup>7</sup> And when Cimon tried to interfere<sup>8</sup> in the government of the Parians, many were in favor<sup>9</sup> of inflicting on him the death penalty;<sup>10</sup> and though he escaped this punishment, the people did fine him in the sum<sup>4</sup> of fifty talents. This is the way<sup>11</sup> the Athenians in those days<sup>12</sup> treated the men who had rendered them such signal<sup>13</sup> service. They honored them so long as they were good, but did not tolerate<sup>14</sup> any attempt on their part to do wrong. And at that time no private individual surpassed his fellows in wealth or splendor; no one would have noticed their dwellings as

<sup>1</sup> οἱ κατειπόντες.

<sup>2</sup> participle.

<sup>3</sup> he deserved praise  
as having done (ὡς *c.*  
*part.*).

<sup>4</sup> omit.

<sup>5</sup> ὠφελεῖν.

<sup>6</sup> see page 141, note 7.

<sup>7</sup> μηδισμός.

<sup>8</sup> μετακινεῖν (*impf.*).

<sup>9</sup> voted.

<sup>10</sup> θανάτῳ ζημιοῦν.

<sup>11</sup> οὕτω, see § 133.

<sup>12</sup> κατὰ τούτους τοὺς χρόνους.

<sup>13</sup> τηλικάυτα.

<sup>14</sup> ἀνέχομαι (*c. part.*).

better than those of other people, while the buildings of the state were all put up on that grand scale<sup>1</sup> which made them the admiration of future generations.<sup>2</sup> In later days the wealth of some individuals was so great that they built homes far surpassing the edifices erected by the state, and no one thought it strange.

### LXVIII. CLISTHENES AND ISODEMUS

Myron, a king of Sicyon, had done his brother Isodemus a great wrong, for which the latter, on the advice<sup>3</sup> of another brother, named Clisthenes, put him to death. Now Clisthenes gave this advice because he hoped to get control<sup>4</sup> of the government himself, for he thought that he would easily get rid of Isodemus after he had done this horrible deed. And at first he shared the power with Isodemus, for he urged that a man who had slain his brother could<sup>5</sup> not make sacrifice, so that there would have<sup>6</sup> to be another ruler to do that for him. But before long<sup>7</sup> he persuaded him that it would be best if he went away for a year to purify himself of the stain which was on him, so that he might lawfully make sacrifice in his own person and his children might rule after him. Isodemus, not suspecting any guile, did as he was requested and departed for Corinth. No sooner had he left than Clisthenes accused<sup>8</sup> him before the people of the intention<sup>9</sup> of plotting with the ruler of

<sup>1</sup> τηλικάυτα καὶ τοιαῦτα ὥστε.

<sup>4</sup> κρατῆσαι.

<sup>7</sup> μετ' οὐ πολὺν χρόνον.

<sup>2</sup> οἱ ἐπιγενόμενοι.

<sup>5</sup> ἐξεῖναι.

<sup>8</sup> διαβάλλειν πρὸς *c. acc.*

<sup>3</sup> see §. 108.

<sup>6</sup> δεῖν, see § 70.

<sup>9</sup> ὥς with participle.

Corinth to obtain control of Sicyon for himself alone. And so when Isodemus came back Clisthenes went out against him with a force of men and prevented his return.<sup>1</sup> In this way he became king of Sicyon, and he proved one of the most cruel rulers the city ever had.

### LXIX. CALLIAS AND ARISTIDES

Callias, who was a near relation of Aristides, and the most wealthy citizen of Athens, was cited to appear<sup>2</sup> before the judges. The accuser, laying very little stress<sup>3</sup> on the case itself, reproached him especially with permitting Aristides and his wife and children to live in poverty at a time when he himself rolled in riches.<sup>4</sup> Callias, perceiving that these reproaches<sup>5</sup> made a strong impression<sup>6</sup> on the judges, summoned Aristides to declare before them whether he had not often pressed him to accept of large sums of money, and whether he had not obstinately refused to accept his offer, giving for answer<sup>7</sup> that he had more reason<sup>8</sup> to boast of his poverty than Callias of his riches; that there were many who had made good use of their wealth, but that few bore their poverty with magnanimity and even with joy; and that none had reason to blush at their condition but such as<sup>9</sup> had reduced themselves to it<sup>10</sup> by their idleness<sup>11</sup> or their free use of money.<sup>11</sup> Aristides declared that his

<sup>1</sup> use verb.

<sup>2</sup> summoned before.

<sup>3</sup> *περὶ ὀλίγον ποιέεισθαι.*

<sup>4</sup> see § 110.

<sup>5</sup> he reproaching.

<sup>6</sup> use *πέλθειν*.

<sup>7</sup> answering.

<sup>8</sup> *μᾶλλον προσήκει.*

<sup>9</sup> those who.

<sup>10</sup> *τοιούτοι ἐγένοντο.*

<sup>11</sup> being idle or spending much.



kinsman had told nothing but the truth, and he added that a man who does not wish for superfluities is in one respect<sup>1</sup> like unto the Deity, in that he is wholly free from cares or wants.

## LXX. ATHENIAN JURIES

Though the Athenian people often allowed<sup>2</sup> themselves to be moved by anger to condemn an innocent man, yet they no less readily acquitted one who had really done wrong, if he could only say or do something to stir their sympathy.<sup>3</sup> Had the jury done their duty, they might easily have seen that in most<sup>4</sup> such cases<sup>5</sup> the accused had no claim<sup>6</sup> whatever to leniency; yet they often showed pity<sup>7</sup> where they should have passed a severe sentence, especially if the accused could bring in his children and with tears in his eyes<sup>8</sup> beg for mercy. If they thought it right to consider anything else but that which the testimony brought out,<sup>9</sup> it should have been the previous conduct<sup>10</sup> of the defendant, and not his action in court. A man who had always been kind to his fellow-men, and had always shown pity, might lay claim<sup>11</sup> to similar treatment,<sup>12</sup> but not one who had been shameless and overbearing towards others. And yet it frequently happened that an Athenian who had shown rude and violent behavior towards his fellow-citizens won the sympathy<sup>13</sup> of the judges by an appearance of humility<sup>14</sup> before court, and was acquitted.

<sup>1</sup> κατὰ τοῦτο.

<sup>2</sup> see page 124, note 4.

<sup>3</sup> οἷον ἐλεῆσαι.

<sup>4</sup> generally.

<sup>5</sup> when men are thus acquitted.

<sup>6</sup> ἔξεστιν ἀξιοῦν.

<sup>7</sup> pitied.

<sup>8</sup> weeping.

<sup>9</sup> showed.

<sup>10</sup> use verb.

<sup>11</sup> ἀξιοῦν.

<sup>12</sup> ταῦτά παθεῖν.

<sup>13</sup> was pitied.

<sup>14</sup> appearing humble.

## LXXI. THE RUNAWAY SLAVE

Diogenes was once on his way from Corinth to Athens, when<sup>1</sup> he met an acquaintance whose slave had run away from him and who<sup>2</sup> was on the search for the runaway. When Diogenes had learned where he was going, he asked him whether he thought the slave was good or bad. "He is a rascal," said the man, "for he was not wronged by me, nay more,<sup>3</sup> he was even kindly treated."—"And yet," said Diogenes, "in spite<sup>4</sup> of the fact<sup>5</sup> that you think that he is bad, you are seeking him. Now if a vicious<sup>6</sup> dog runs away, his owner is glad to get rid of him; but if a man loses a bad slave, he goes to a great deal of trouble<sup>7</sup> to get him back again. And yet it is quite certain that more men have been hurt by bad men than by bad dogs."—"That is quite true,<sup>8</sup> Diogenes," replied the man, "but it is a hard thing not to punish a man when you have been wronged by him. That man did not do any work such as other slaves do, but he was kept<sup>9</sup> in the house doing nothing."—"Then," said Diogenes, "you did him the greatest possible wrong in allowing him, an ignorant man, to remain altogether idle, for idleness and leisure,<sup>10</sup> above all things, ruin those who have had no education."<sup>11</sup>

## LXXII. A FLATTERER PUNISHED

Alexander the Great, if we may<sup>12</sup> believe the statements of those who wrote about him, was great not only in war,

<sup>1</sup> see § 57, end.<sup>2</sup> see § 12.<sup>3</sup> πρὸς δὲ καί.<sup>4</sup> although.<sup>5</sup> omit.<sup>6</sup> κακός.<sup>7</sup> πράγματα ἔχειν.<sup>8</sup> you speak truly.<sup>9</sup> τρέφειν.<sup>10</sup> τὸ σχολὴν ἄγειν.<sup>11</sup> ἀπαίδευστος.<sup>12</sup> ἔξεστι.

but also in his sense<sup>1</sup> of what was fitting and right. Any attempt<sup>2</sup> at flattery he at once repelled. On one occasion a certain builder offered to turn<sup>3</sup> the whole of Mt. Athos into an immense statue of the king holding a city in either hand, and all the while<sup>4</sup> he kept telling him that he deserved the greatest memorial ever erected to man. But Alexander, instead<sup>5</sup> of showing pleasure at so colossal a conception,<sup>6</sup> told the man to leave the mountain as it was,<sup>7</sup> and not try to force it into the little measure of a human form. It is also related of him that a certain writer wrote a work<sup>8</sup> in which he told of the great deeds of the king, praising him extravagantly and ascribing to him wonderful deeds which he had never done, and once, as he was riding<sup>9</sup> in a boat with the king, he read some of these things to him, expecting to be praised for his efforts;<sup>10</sup> but instead of praising him, Alexander snatched the book out of his hands and threw it into the river, saying that he deserved the same fate<sup>11</sup> himself for telling things which were not true.

### LXXIII. DIOGENES THE 'DOG'

Diogenes, the philosopher, whom people disparagingly gave-the-nickname<sup>12</sup> of the 'Dog,' was staying at Corinth while the Isthmian games were going on.<sup>13</sup> He went to

<sup>1</sup> use γιγνώσκω.

<sup>2</sup> those attempting.

<sup>3</sup> μεταμορφοῦν.

<sup>4</sup> ἅμα λέγων.

<sup>5</sup> did not show pleasure, but.

<sup>6</sup> see § 109.

<sup>7</sup> κατὰ χώραν.

<sup>8</sup> ἱστορία.

<sup>9</sup> sailing.

<sup>10</sup> having read.

<sup>11</sup> see page 145, note 12.

<sup>12</sup> ἀποκαλεῖν.

<sup>13</sup> εἶναι.

see these, not for the reason which<sup>1</sup> drew most people, namely,<sup>2</sup> to see the athletes, but rather to look upon the people and their folly. And when he made his appearance at the great national-festival,<sup>3</sup> none of the Corinthians paid any attention to him, because they used to see<sup>4</sup> him often in their city. For men do not think much of that which they always have with them and to which they can go whenever they so desire, but they turn to that which they rarely see or have never seen before. On the contrary, those who had come from a great distance came to see him and hear him speak, either that they might be able to tell others on their return home, or that they might profit<sup>5</sup> by his words. And in his conversation with them he did not concern<sup>6</sup> himself whether any of those present praised him or found fault with him, or whether he was talking to a very rich and famous man, or to one of the very ordinary and poor men. Those who tried to put on airs,<sup>7</sup> or were proud because of their wealth or their family connection,<sup>8</sup> he used to castigate particularly. It is not at all surprising that people gave him the nickname of the 'Dog.'

#### LXXIV. THE ISTHMIAN CANAL

Nero went to Greece because he had made up his mind<sup>9</sup> that he could surpass all men in singing,<sup>10</sup> and because he was anxious to win the crown<sup>11</sup> at the Olympic contests.<sup>12</sup>

<sup>1</sup> δι' ὅτι; say 'most people went.'

<sup>2</sup> omit.

<sup>3</sup> πανήγυρις.

<sup>4</sup> imperfect.

<sup>5</sup> ὠφελεῖσθαι.

<sup>6</sup> φροντίζειν.

<sup>7</sup> οἱ βουλόμενοι σεμνοὶ εἶναι.

<sup>8</sup> γένος.

<sup>9</sup> persuaded himself.

<sup>10</sup> participle.

<sup>11</sup> στεφανοῦσθαι.

<sup>12</sup> τὰ Ὀλύμπια.



At the time that he set out he did not have the isthmus of Corinth in mind; but when he came over and saw the nature of the ground, he thought of the great works produced by men like Darius and Xerxes, and he conceived<sup>1</sup> a strong desire<sup>1</sup> to make himself famous in the same way. A canal through the isthmus seemed to him to be such a work. So he gave orders that one be dug,<sup>2</sup> and he himself began the work. First he sang a hymn in honor<sup>3</sup> of Amphitrite and Posidon; then the prefect<sup>4</sup> of Greece handed him a golden spade with which Nero struck the ground three times at the point at which<sup>5</sup> operations were to begin.<sup>6</sup> Then, after encouraging the managers to prosecute<sup>7</sup> the work vigorously, he went to Corinth. But it was not long ere he changed his mind. The excuse which he urged was that Egyptian scholars had said that there was danger that the one sea was not on the same level as the other,<sup>8</sup> and that therefore Aegina might be submerged.<sup>9</sup> In reality it was the uprising of Vindex<sup>10</sup> which took him away and left the work unfinished.

## LXXV. AN IRATE FATHER

Lucian tells of a certain young man who, having been publicly renounced<sup>11</sup> as son by his father, went and learned the art of medicine. When afterwards he heard that his father was insane, he came and offered to cure him. At first no one would<sup>12</sup> believe that he could effect a cure, for

<sup>1</sup> ingressive aorist.<sup>5</sup> where.<sup>10</sup> Βλινδαξ.<sup>2</sup> active.<sup>6</sup> they were going to begin to work.<sup>3</sup> hymn of A. and P.<sup>7</sup> ἄπτεσθαι.<sup>11</sup> ἀποκηρύττεσθαι.<sup>4</sup> ὁ ἑπαρχος.<sup>8</sup> ἰσόπεδος (*c. dat.*).<sup>12</sup> ἤθελε.<sup>9</sup> ὑποβρύχιον γενέσθαι.

all the other physicians had given the patient up,<sup>1</sup> but at last he persuaded the people and was allowed<sup>2</sup> to give him the medicine which he felt convinced<sup>3</sup> would cure the disease. Nor was he deceived in his expectations,<sup>4</sup> for his father soon recovered and was so grateful that he abandoned his renunciation of his son,<sup>5</sup> and both were very happy, though there were many who envied the young man his good fortune. After a while the mother, too, became insane, and the father naturally asked his son to cure her as he had cured him; but the son replied that it would not be possible for him to do so as her condition<sup>6</sup> was incurable. This so enraged the father that he again renounced his son, and the latter, feeling that a great wrong had been done him, brought suit, claiming<sup>7</sup> that his father had no right<sup>8</sup> to take such action.

## LXXVI. CLEVER DEFENSE OF IMPIETY

The Athenians always disliked any one who acted differently from other people, especially in matters of religion.<sup>9</sup> One man who annoyed them in particular by not sacrificing to the gods, and by not allowing<sup>10</sup> himself to be initiated into<sup>11</sup> the mysteries, was even summoned before court to render account of his conduct. In his defense he spoke as follows: "You must not be surprised,<sup>12</sup> Athe-

<sup>1</sup> ἀπογινώσκειν.

<sup>2</sup> ἐξείναι.

<sup>3</sup> πεπεισθαι.

<sup>4</sup> τῆς ἐλπίδος ψευθῆναι.

<sup>5</sup> ἔλνε τὴν ἀποκήρυξιν.

<sup>6</sup> sickness.

<sup>7</sup> ὥς with participle, see § 83.

<sup>8</sup> use ἀδίκως.

<sup>9</sup> πρὸς τοὺς θεοὺς or τὰ τῶν θεῶν.

<sup>10</sup> see page 124, note 4.

<sup>11</sup> omit; use accusative.

<sup>12</sup> imperative.

nians, that <sup>1</sup> I have hitherto refrained <sup>2</sup> from offering sacrifice to Athena, for I have always thought that she did not stand in need of any sacrifice at my hands.<sup>3</sup> And so far as the mysteries are concerned,<sup>4</sup> if I should find that they are something bad, I should not conceal my knowledge from those not initiated, but should tell them all that I knew; on the other hand,<sup>5</sup> if I found they were good, my love for mankind would make<sup>6</sup> me communicate what I had learned to all. In either case<sup>7</sup> I should do what you consider a great wrong." These words of his made the Athenians honor and admire him, although they had been willing to put him to death as one guilty of impiety.

## LXXVII. PHILIP'S OPINION OF DEMOSTHENES

Philip was accustomed to speak of Demosthenes in the highest terms,<sup>8</sup> for he thoroughly appreciated<sup>9</sup> how great a work the orator performed by his speeches<sup>10</sup> against the Macedonian invader. Said he: "We must fear this man more than triremes and fleets. For what Themistocles and Pericles were to the Athenians of old, that Demosthenes is to those of our day.<sup>11</sup> It is a lucky thing<sup>12</sup> that they appoint men like Chares and Diopithes as their generals and leave Demosthenes at home to do the speaking; for if they put him in command of their army, I should

<sup>1</sup> see § 60.<sup>6</sup> use *διὰ*, see § 125.<sup>9</sup> *ἔγνων*.<sup>2</sup> have not offered.<sup>7</sup> whichever (*ὁποῦτερον*)<sup>10</sup> speaking.<sup>3</sup> *παρ' ἐμοῦ*.

I might do, you would think that I.

<sup>11</sup> *οἱ ἐφ' ἡμῶν*, or *οἱ νῦν*.<sup>4</sup> *τὰ δὲ μυστήρια*.<sup>12</sup> well (*καλῶς*) do they<sup>5</sup> *εἰ δ' αὖ*.<sup>8</sup> praise very much (*μά- λιστα*).

appoint.

have to fear for<sup>1</sup> my own Macedonia." And even after the victory<sup>2</sup> at Chaeronea he could not cease telling of the danger that had threatened them from<sup>3</sup> this man. "Contrary to our expectations,"<sup>4</sup> said he, "we have won the victory and we owe it solely to the incapacity of the generals, to the lack of discipline on the part of the troops, and to the unexpected turn<sup>5</sup> of fortune which so often has come to our assistance. On this one day Demosthenes endangered<sup>6</sup> my throne, my very life, by uniting all the most important cities of Greece, by assembling her entire force in one place and compelling them all to take up the decisive contest<sup>7</sup> with me."

### LXXVIII. THE ROSE

Some one has said that it would be as foolish to attempt to praise as it would be to paint the rose, for it is a flower which needs no commendation. If this be true, it is certain that many have been guilty<sup>8</sup> of this folly, for poets and painters alike have exhausted their powers<sup>9</sup> in setting forth its beauty. There are various traditions to<sup>10</sup> account for the color of the rose. Thus<sup>11</sup> the red rose is said to have sprung from the brands which had been lighted at Bethlehem for the purpose of burning to death a holy maiden who had been wrongfully accused<sup>12</sup> of some crime,<sup>13</sup> but who, in her hour<sup>14</sup> of anguish, had prayed to God that

<sup>1</sup> *περί ε. dat.*

<sup>2</sup> participle.

<sup>3</sup> *πρός.*

<sup>4</sup> *παρ' ἐλπίδα.*

<sup>5</sup> *ρόπή.*

<sup>6</sup> *εἰς κίνδυνον καθιστάναί.*

<sup>7</sup> *διακινδυνεύειν.*

<sup>8</sup> *μέτοχος.*

<sup>9</sup> *ὥς εἶχον μάλιστα.*

<sup>10</sup> use relative pronoun.

<sup>11</sup> *γάρ.*

<sup>12</sup> *αἰτίαν ἔχειν.*

<sup>13</sup> *ὥς* with participle, see § 83.

<sup>14</sup> omit.



He might help her. The fires were miraculously quenched, and the brands originated<sup>1</sup> the first red roses that ever man saw. Another tradition tells us that the color was derived from the blood of Adonis; while yet another fable says that it was not from the blood of Adonis that the rose received<sup>2</sup> its color, but from that of Venus, who in her haste<sup>3</sup> to relieve Adonis when he was in pain, pierced her foot with a thorn. A white rose was growing near by, and as the blood fell upon it the flower was reddened by its contact,<sup>4</sup> and has remained red ever since. — SELECTED.

### LXXIX. PHILOPOEMEN'S COURAGE

At the battle of Sellasia, where<sup>5</sup> the Lacedaemonians, under Cleomenes, were opposed by the troops from Achaëa and Arcadia, as well as by a force from Macedonia, under Antigonus,<sup>6</sup> Philopoemen was in the cavalry line;<sup>7</sup> but seeing that for the most part the infantry would decide<sup>8</sup> the fate of the day, he left the cavalry and joined the hoplites. And in the battle he fought with great courage, taking remarkable risks,<sup>9</sup> until at last he was pierced through both thighs by one of the enemy's men; still, though thus trammelled, he tried by sheer force to move forward, with the result that by the motion<sup>10</sup> of his legs he broke the

<sup>1</sup> from the brands, etc.

<sup>2</sup> λαμβάνειν.

<sup>3</sup> participle, see § 108.

<sup>4</sup> ἐπιμυγείς.

<sup>5</sup> which the Achaeans and Arcadians and Antigonus fought against Cl. and the Lac.

<sup>6</sup> A. leading a Macedonian army.

<sup>7</sup> was stationed (τάττειν) among the cavalry.

<sup>8</sup> the decision (κρίσις) would be with (παρά) the infantry.

<sup>9</sup> κινδυνεύειν.

<sup>10</sup> (by) moving.

spear in two. When he returned to the camp on the defeat of the Lacedaemonians and their king, the surgeons extracted from one thigh the one piece, from the other the remainder of the spear. And when Antigonus saw and heard his deeds of daring,<sup>1</sup> he was very anxious to take him to Macedonia. But Philopoemen, instead of going with him, went to Crete where a civil war was raging,<sup>2</sup> and where he was made captain of the mercenaries. On his return to Megalopolis he was immediately chosen by the Achaeans to command their cavalry, and he made<sup>3</sup> them the finest cavalrymen in Greece.

### LXXX. HELEN

When Helen was old enough<sup>4</sup> to be sought in marriage, all the kings and rulers of the day<sup>5</sup> came to woo her, taking no notice whatever of the opportunities<sup>6</sup> for marriage afforded them at home, for there<sup>7</sup> they might easily have found women of the first rank,<sup>8</sup> eminently worthy of being chosen as wives. In view of the fact that so many had come together to win her hand, it was very evident that she would be the subject of contention,<sup>9</sup> no matter who might be chosen. They, therefore, came together before the matter was decided, and pledged one another that if any one sought to take her away from him who might be adjudged worthy<sup>10</sup> of marrying her, the rest would lend

<sup>1</sup> τόλμημα.

<sup>2</sup> there was.

<sup>3</sup> ἀποφαίνειν.

<sup>4</sup> ἡλικίαν λαβεῖν πρὸς τὸ μνηστεύειν.

<sup>5</sup> οἱ τότε.

<sup>6</sup> omit: οἱ οἴκοι γάμοι.

<sup>7</sup> at home.

<sup>8</sup> πρωτεύειν.

<sup>9</sup> περιμάχητος.

<sup>10</sup> ὁ ἀξιωθεῖς.

the injured<sup>1</sup> man their aid, each man,<sup>2</sup> of course, thinking that he would be the man thus aided. Now these men were all, with the exception of one, bound<sup>3</sup> to be disappointed; but they were not wrong in the estimate<sup>4</sup> which they had formed concerning Helen, for she was really far superior to ordinary women, and was, in fact, related to Zeus himself. It was this undoubted superiority<sup>5</sup> of hers which led Paris, in the famous contest of beauty among the gods, to cast his vote in favor of Aphrodite, for the goddess had offered him marriage with Helen.

#### LXXXI. DESTRUCTION OF LIBETHRA

Not far from the city<sup>6</sup> of Libethra, in Macedonia, is the grave of Orpheus. The people of that town received an oracle to the effect that whenever the sun should look on the bones of Orpheus, the city of Libethra<sup>7</sup> would be destroyed by a boar. They gave little heed to the oracle, thinking that no beast would be big enough and strong enough<sup>8</sup> to take their city. But when it pleased<sup>9</sup> God, the oracle was fulfilled, none the less, and in the following manner. About noon a shepherd lay down on the grave of Orpheus and went to sleep. And as he slept he sang verses of Orpheus in a strong, sweet voice.<sup>10</sup> So those who were working in the fields near by left every man his work and gathered to listen to the song of the sleeping

<sup>1</sup> ἀδικεῖν.

<sup>2</sup> nom., partitive apposition.

<sup>3</sup> μέλλειν.

<sup>4</sup> τοιαῦτα γνόντες.

<sup>5</sup> because she was.

<sup>6</sup> omit.

<sup>7</sup> for the Libethrians.

<sup>8</sup> so big and strong as to.

<sup>9</sup> δοκεῖν.

<sup>10</sup> μέγα καὶ ἡδύ.

shepherd, and, in their jostling and struggling<sup>1</sup> to get next to him, they overturned the pillar and the urn fell from it, so that it was broken; and so the sun looked on what was left of the bones of Orpheus. That very night<sup>2</sup> the rain poured in torrents<sup>3</sup> from heaven, and the river called the Boar broke down<sup>4</sup> the walls of Libethra, overthrew<sup>5</sup> the sanctuaries of the gods and the houses of men, and drowned the people and every living thing<sup>6</sup> in the city.

## LXXXII. LUCK

Although it is true<sup>7</sup> that man as a rule is the author<sup>8</sup> of his own fortune, yet there are occasions<sup>9</sup> when pure<sup>10</sup> luck seems to come<sup>11</sup> to his aid to make that a success<sup>12</sup> which, without such aid,<sup>13</sup> would have proved a failure. A story about the painter Apelles bears witness to the truth<sup>14</sup> of this statement.<sup>14</sup> It seems that he was once painting the picture<sup>14</sup> of a horse. The charioteer was pulling hard on the reins so as to make the bit bloody. The picture was complete in every detail, only the color of the foam was lacking, that-color-which<sup>15</sup> is produced<sup>16</sup> by the mixture<sup>13</sup> of blood and the foam which results from

<sup>1</sup> quarreling (ἐρίζοντες) who should get next.

<sup>2</sup> αὐτίκα (ἐν) τῇ νυκτὶ τῇ ἐπερχομένη.

<sup>3</sup> the god poured down (κατέχει) the water in abundance (πολύ).

<sup>4</sup> καταβάλλειν.

<sup>5</sup> ἀνατρέπειν.

<sup>6</sup> ζῶον.

<sup>7</sup> ὥς ἀληθῶς.

<sup>8</sup> αἴτιος.

<sup>9</sup> sometimes.

<sup>10</sup> αὐτός.

<sup>11</sup> participle.

<sup>12</sup> to make one succeed in those things.

<sup>13</sup> gen. abs.

<sup>14</sup> omit.

<sup>15</sup> οἶος.

<sup>16</sup> γίγνεται.



the rapid breathing<sup>1</sup> of the animal.<sup>2</sup> This he could not get,<sup>3</sup> so finally, in his perplexity and annoyance, he shook his sponge at the bridle on the picture, and, as the sponge contained all the colors which he had been using in his vain attempt, it happened to produce the right color. When he saw what he had done, he finished the picture in great joy, but it was chance that did the work, and not his art. It is such cases as these that make<sup>4</sup> men say that fortune accomplishes everything for man, and that without it nothing succeeds.

### LXXXIII. PLATO'S GENEROSITY

Plato once asked of Dionysius, the Sicilian tyrant, an opportunity to meet<sup>5</sup> him, and the latter granted it, though he thought that the philosopher was going to scold<sup>6</sup> him for something<sup>7</sup> he had done; but Plato had another object in view, and so on coming into his presence he began as follows: "If you should notice, Dionysius, that an enemy of yours had come<sup>8</sup> to Sicily intending to do you harm, but did not get the chance, would you allow him to depart unhurt?" — "Far from it,"<sup>9</sup> said Dionysius, "for one should detest and punish not only the deeds of one's enemies, but also their intentions." — "Well, then," said Plato, "if some one comes here and wants to bring about<sup>10</sup> some advantage to yourself, and you do not

<sup>1</sup> ἄσθμα.

<sup>2</sup> see § 138.

<sup>3</sup> τυγχάνειν.

<sup>4</sup> on account of such things.

<sup>5</sup> συγγενέσθαι.

<sup>6</sup> μέμψεσθαι.

<sup>7</sup> ὡς c. part.

<sup>8</sup> sailed.

<sup>9</sup> πολλοῦ δεῖ.

<sup>10</sup> αἷτιος γενέσθαι.

give him the chance, is it right for you to let him go without thanks?" On Dionysius' asking him whom he meant, he replied: "I mean<sup>1</sup> Aeschines, one of the companions of Socrates, a man of excellent character,<sup>2</sup> and able by his conversation<sup>3</sup> to benefit those with whom he may associate. He has come here a great distance to meet you, and he has been neglected." On hearing these words Dionysius threw his arms around Plato in admiration of his kindly spirit and magnanimity. And he made up for his neglect<sup>4</sup> of Aeschines in splendid fashion.

#### LXXXIV. GETTING RID OF ANNOYANCE

One day Crito came to Socrates and complained that he was constantly annoyed by people who brought suits against him in court for no other reason than that they knew he would rather pay money than allow-himself<sup>1</sup> to be so troubled.<sup>5</sup> Socrates advised him to induce some one to keep others from molesting<sup>6</sup> him, just as shepherds keep dogs to ward off wolves from their sheep. Crito took the advice, and by sending gifts to a certain man who was able and eloquent, but poor inasmuch as he was honest, and by treating him kindly in other ways, won his friendship. In time this man began to look upon<sup>7</sup> Crito's house as a place to which he could turn when in want, and so he gave himself up entirely to him, and seeing that Crito's accusers were guilty of crimes and had many

<sup>1</sup> omit.

<sup>2</sup> excellent as to character.

<sup>3</sup> τῷ λόγῳ.

<sup>4</sup> he cared for.

<sup>5</sup> πράγματα ἔχειν.

<sup>6</sup> ἀδικεῖν.

<sup>7</sup> νομίζειν.

enemies, he summoned one of them to appear before court<sup>1</sup> for an offense, which, if proved against him, must subject<sup>2</sup> him to a fine, if not to corporal punishment.<sup>3</sup> The man tried in every way to make Crito's friend give up<sup>4</sup> the prosecution, but all to no purpose; he lost his case,<sup>5</sup> and so did others whom he prosecuted in the same manner. In this way Crito was rid of the annoyance.

### LXXXV. A RULER'S VIEW OF FRIENDSHIP

When Cleon was on the point of assuming control of the government, he assembled his friends together and broke off<sup>6</sup> his friendship with them, regarding it as that which often weakens a man and leads his mind astray<sup>7</sup> from justice in managing<sup>8</sup> the affairs of the state. But he would have done better if he had cast out of his soul avarice and contention, and cleansed<sup>9</sup> himself from envy and malice. For cities do not stand in need of men that are friendless and without companions; rather do they need such as are good and temperate. Cleon, it is true, drove away his friends; but a hundred miserable flatterers stood around him; and though he was harsh and severe<sup>10</sup> to those who were civil, he lowered<sup>11</sup> himself to court-the-favor<sup>12</sup> of the multitude, doing all things to win their good-will, taking rewards at every man's hands, and associating with the worst element<sup>13</sup> in the city against the best men. Themis-

<sup>1</sup> *εις δίκην*; omit 'offense.'

<sup>2</sup> in which, if proved guilty of wrong-doing, he must.

<sup>3</sup> use *ἀποτείσαι* and *παθεῖν*.

<sup>4</sup> cease from.

<sup>5</sup> *δίκην ὀφλεῖν*.

<sup>6</sup> *διαλύεσθαι*.

<sup>7</sup> *παράγειν*.

<sup>8</sup> *πράττειν*.

<sup>9</sup> participle.

<sup>10</sup> *τραχὺς καὶ βαρὺς*.

<sup>11</sup> *ταπεινοῦν*.

<sup>12</sup> *πρὸς χάριν*.

<sup>13</sup> *τὸ φανότατον*.

toeles, on the contrary, said to one who told him that he would govern well if he showed<sup>1</sup> himself alike to all, "May I never sit on that<sup>2</sup> throne on which my friends shall not have more power with me than those who are not my friends!"

### LXXXVI. AEGEON

Aegeon, after telling how a storm had overtaken him and his family when sailing to Syracuse, and how his wife and one of his sons had been lost, as was also one of the two slaves he had taken with him, continued: "My youngest son, and now my only care,<sup>3</sup> when he was eighteen years of age began to be inquisitive<sup>4</sup> after his mother and his brother, and often importuned me that he might<sup>5</sup> take his attendant, the young slave who had also lost his brother, and go in search of them, and at length I unwillingly gave consent; for though I anxiously<sup>6</sup> desired to hear tidings of my wife and eldest son, yet, in sending my younger one to find them, I hazarded the loss<sup>7</sup> of him also. It is now<sup>8</sup> seven years since my son left me; five years have passed in traveling<sup>9</sup> through the world in search of him. I have been<sup>10</sup> in farthest Greece,<sup>11</sup> and have visited the cities of Asia; and coasting homewards I landed here in Ephesus, being unwilling to leave any place unsought that harbors men; but this day must end the story of my life, and happy should I think

<sup>1</sup> παρέχειν.

<sup>2</sup> τοιοῦτος.

<sup>3</sup> relative clause.

<sup>4</sup> to inquire.

<sup>5</sup> ἐξελίναί.

<sup>6</sup> very much.

<sup>7</sup> to lose.

<sup>8</sup> this is the eighth year.

<sup>9</sup> participle; subject?

<sup>10</sup> have gone.

<sup>11</sup> ἐπὶ μακρότατον τῆς Ἑλλάδος.



myself in death if I were assured<sup>1</sup> my wife and sons were living." — *Tales from Shakespeare.*

## LXXXVII. THE ROYAL WANDERERS

They traveled forward by easy journeys,<sup>2</sup> being all unaccustomed to toil or difficulty, and knowing that though they might be missed,<sup>3</sup> they could not be pursued. In a few days they came into a more populous region, where their attendant was diverted with the admiration<sup>4</sup> which his companions expressed at the diversity<sup>5</sup> of manners, stations, and employments. Their dress was such as might not bring upon them the suspicion<sup>6</sup> of having<sup>7</sup> anything to conceal; yet the prince, wherever he came, expected to be obeyed,<sup>8</sup> and the princess was frightened because those that came into her presence did not prostrate themselves before her. Their attendant was forced to observe<sup>9</sup> them with great vigilance,<sup>10</sup> lest they should betray their rank by their unusual behavior,<sup>11</sup> and detained them several weeks in the first village to accustom them to the sight<sup>12</sup> of common mortals. By degrees the royal wanderers were taught to understand that they had for a time laid aside<sup>13</sup> their dignity, and were to expect only such<sup>14</sup> regard as liberality<sup>15</sup> and courtesy could procure. — JOHNSON.

<sup>1</sup> σαφῶς μαθεῖν.

<sup>2</sup> acc.

<sup>3</sup> ποθεῖν.

<sup>4</sup> his companions admiring.

<sup>5</sup> how different were the.

<sup>6</sup> οἷος μὴ παρέχειν ὑποψίαν.

<sup>7</sup> ὡς c. part. (gen. abs.).

<sup>8</sup> that all would obey him.

<sup>9</sup> φυλάττειν.

<sup>10</sup> very carefully.

<sup>11</sup> participle.

<sup>12</sup> to see.

<sup>13</sup> ἐξίστασθαι or ἀπαλλάττεσθαι.

<sup>14</sup> τοσοῦτον with verb.

<sup>15</sup> use ἐλευθέριος and ἐπιεικής.

## LXXXVIII. DELAY OF THE ATHENIANS AT SYRACUSE

After their defeat in the naval battle the Athenians did not think of requesting permission to gather<sup>1</sup> the bodies of the fallen, but were in favor<sup>2</sup> of an immediate retreat. And Demosthenes came to Nicias and made the proposition<sup>3</sup> to him that they should man<sup>4</sup> the vessels which were still serviceable and force a passage-out-of-the-harbor,<sup>5</sup> inasmuch as even now they had more vessels than the enemy had. But though Nicias was willing to make the attempt, the sailors would not go on board again, as they were utterly dejected by their defeat, and believed that they could not win. And Hermocrates, the Syracusan, suspecting their feelings,<sup>6</sup> advised the Syracusans to send messengers to the Athenians to tell them not to attempt a departure during the night, as all the roads were held<sup>7</sup> by the Syracusans, but to wait until daylight came, and then after full preparation to make the start. The Athenians did as the messengers told them and remained there that night; nor did they set out the next morning, for they thought it best to make all necessary preparations. And so it came about that when they did begin the retreat on the third day, the Syracusans had made all their preparations for receiving them.

## LXXXIX. GREEK EXPLANATION OF MYTHS

The Greeks themselves did not always believe the stories<sup>8</sup> which were told of the gods, just as they were related

<sup>1</sup> αἰτεῖν ἀναλρεσιν.<sup>4</sup> πληροῦν.<sup>7</sup> φυλάττειν, use active.<sup>2</sup> ἐθέλειν.<sup>5</sup> ἔκπλους.<sup>8</sup> μῦθος.<sup>3</sup> proposed.<sup>6</sup> οἷα πάσχουσι.

by Hesiod and others, but in time they began to give their own explanation of what these stories meant.<sup>1</sup> So we read in later times the statement that, as a matter of fact,<sup>2</sup> Phaethon was, after all, no more than<sup>3</sup> a man who made a study<sup>4</sup> of the sun's course, but died before finishing his work. In time people in their ignorance<sup>5</sup> considered this man to have been the son of Helios, and told the following story concerning him: He begged his father, said they, to grant him the privilege of riding in his chariot, and his father, though much against his will, agreed to this, at the same time giving him a few rules<sup>6</sup> for the guidance of the horses. Phaethon mounted the chariot, but soon in his inexperience came too near the earth, and then again got<sup>7</sup> too far away from it, so that the poor people on earth almost perished from the unendurable heat or cold. Enraged at this Zeus smote Phaethon with a mighty bolt, so that he fell to the ground, and his sisters gathering around him mourned for him until they were changed into poplars, their tears turning<sup>8</sup> into amber as they fell.

## XC. THE DISAPPOINTED PHILOSOPHERS

Seven friends and philosophers, who dissented from the religion<sup>9</sup> of the sovereign, embraced the resolution<sup>10</sup> of seeking in a foreign land the freedom which was

<sup>1</sup> λέγειν.

<sup>2</sup> τῷ ὄντι.

<sup>3</sup> only.

<sup>4</sup> φιλοσοφεῖν περὶ οὐ διερευνᾶν.

<sup>5</sup> participle.

<sup>6</sup> telling him a few things (ὀλίγα) how.

<sup>7</sup> was carried.

<sup>8</sup> becoming.

<sup>9</sup> τὰ περὶ τοῦ θεοῦ ἀνὰ ὁμονοοῦντες τῷ βασιλεῖ.

<sup>10</sup> see § 110.

denied<sup>1</sup> them in their native country. They had heard, and they credulously believed, that the republic of Plato was realized<sup>2</sup> in the despotic government of Persia, and that a patriot king reigned over the happiest and most virtuous of nations. They were soon astonished by the natural discovery<sup>3</sup> that Persia resembled the other countries of the globe;<sup>4</sup> that the king who affected the name<sup>5</sup> of philosopher was vain, cruel, and ambitious; that the nobles were haughty, the courtiers servile, and the magistrates unjust; that the guilty<sup>6</sup> sometimes escaped, and the innocent were often oppressed. The disappointment of the philosophers provoked<sup>7</sup> them to overlook the real virtues of the Persians, and they were scandalized, more deeply<sup>8</sup> perhaps than became their profession,<sup>9</sup> with the plurality<sup>10</sup> of wives and concubines, and the custom of exposing dead bodies to the dogs and vultures, instead of hiding them in the earth, and consuming them with fire. They returned at once, loudly declaring<sup>11</sup> that they had rather die on the borders of the empire than enjoy the wealth and favor of the barbarians. — GIBBON.

### XCI. AN ASIATIC PRINCESS

A certain Asiatic princess once saw in a dream a young man, the ruler of a neighboring land, and she at once fell in love with him. The same thing happened to the young

<sup>1</sup> αὐτοῖς οὐκ ᾔν.

<sup>2</sup> ἔργῳ ἀποδείκνυσθαι.

<sup>3</sup> participle.

<sup>4</sup> γῆ.

<sup>5</sup> pretended to be.

<sup>6</sup> ἄδικος.

<sup>7</sup> being disappointed

they were provoked

(παροξύνεσθαι).

<sup>8</sup> more.

<sup>9</sup> them professing such things.

<sup>10</sup> that among (παρά) them one man had many.

<sup>11</sup> βοᾶν.



man with reference to<sup>1</sup> the girl. He, therefore, sent to her father and asked that he be permitted to marry her; but the king, not having any sons, desired to have her marry some one from his own kingdom. So he announced that he would hold her wedding,<sup>2</sup> and he invited all his friends and relatives, without telling them beforehand to whom he intended to give her. While they were feasting, he called in his daughter and said to her: "This is your wedding day. Look around you, therefore, at those who are present; take a golden goblet, fill it, and give it to the man you desire to marry. The one you choose shall be your husband." The poor girl was in sore distress,<sup>3</sup> and burst into tears,<sup>4</sup> longing for the prince<sup>5</sup> she had seen in her dream. Now she had written to him that they were going to celebrate her marriage,<sup>2</sup> and he had started post-haste,<sup>6</sup> arriving at the place where the feast was held just as she was to<sup>7</sup> make her choice. Entering the room, he stood before her, and told her that he was the man<sup>8</sup> she had seen in her dream, and she, overjoyed,<sup>9</sup> gave him the cup. The prince accepted it, and seizing her, took her away with him to his home.

## XCII. THE INVENTION OF LETTERS

There is an interesting old story to-the-effect-that<sup>10</sup> there was once upon a time a god in Egypt who invented a number of arts which are now looked upon as<sup>11</sup> most useful to

<sup>1</sup> πρὸς.<sup>2</sup> τοὺς γάμους ποιῆσθαι.<sup>3</sup> πολλὴ ἀπορία.<sup>4</sup> see § 37.<sup>5</sup> use νεανίας.<sup>6</sup> πολλῇ σπουδῇ.<sup>7</sup> μέλλειν.<sup>8</sup> ἐκεῖνος.<sup>9</sup> περιχαρὴς γενομένη.<sup>10</sup> ὥς.<sup>11</sup> νομίζειν.

the human race,<sup>1</sup> and that among others he invented the art of letters. This god went to the man who ruled over Egypt in those days and showed him the arts which he had invented, telling him that in his estimation<sup>2</sup> they deserved to be given to mankind<sup>1</sup> as likely to be of the greatest benefit to them. The king asked about them in detail, expressing approval or finding fault according as he regarded as good or bad the several points which were brought out.<sup>3</sup> And when he came to the art of letters, the god said, "In<sup>4</sup> this I believe that I have discovered a great boon for men, for it will aid their memories,<sup>5</sup> and will thus make them wiser." But the king replied: "The man who is able to discover an art is not always the man<sup>6</sup> to judge of its value<sup>7</sup> for those who may<sup>8</sup> make use of it. So you have discovered this art of letters, but you do not seem to understand its true function,<sup>9</sup> for it will surely make men careless in remembering things, inasmuch as it gives them that on which they may rely if they desire to recall anything."

### XCI. MENALCAS

Sometimes in a morning he puts his whole family in a hurry, and at last he goes out without being able to stay for coach or dinner, and for that day you may see him in

<sup>1</sup> men.

<sup>2</sup> they seemed to him.

<sup>3</sup> if he seemed to him to say good things or bad.

<sup>4</sup> omit and use participle *ὄν*, see § 90 and § 96.

<sup>5</sup> make them better at remembering (*μνημονικωτέρους*).

<sup>6</sup> οἷος.

<sup>7</sup> *τί ὠφέλησει*.

<sup>8</sup> *μέλλειν*.

<sup>9</sup> *τί δύναται*.

every part<sup>1</sup> of the town except the very place<sup>2</sup> where he had appointed<sup>3</sup> to be on a business of importance.<sup>4</sup> You would often take him for everything that he is not; for a fellow quite stupid, for he hears nothing; for a fool, for he talks to<sup>5</sup> himself, and has<sup>6</sup> a hundred grimaces<sup>7</sup> and motions of the head, which are altogether involuntary;<sup>8</sup> for a proud man, for he looks full upon<sup>9</sup> you, and takes no notice of your saluting him. The truth of it is,<sup>10</sup> his eyes are open, but he makes no use of them, and neither sees you, nor any man, nor anything else. He came once from his country house, and his own footmen undertook to rob him, and succeeded.<sup>11</sup> They held a flambeau to his throat, and bade him deliver his purse; he did so, and coming home told his friends he had been robbed; they desired to know the particulars. "Ask my servants," says Menalcas, "for they were with me." — *Spectator*.

## XCIV. LYSIAS

The orator Lysias was the son of Cephalus, a man of means, at whose house<sup>12</sup> the scene<sup>13</sup> of Plato's 'Republic'<sup>14</sup> is laid. Cephalus, at the time an old man, does not take part in the philosophical discussion in that work, but

<sup>1</sup> everywhere.

<sup>2</sup> the place itself.

<sup>3</sup> agreed.

<sup>4</sup> πρᾶγμα ἀξιόλογον.

<sup>5</sup> πρὸς.

<sup>6</sup> χρῆσθαι.

<sup>7</sup> διαστροφὴ τοῦ προσώπου.

<sup>8</sup> altogether unwillingly, omit relative.

<sup>9</sup> ἀτενίζειν πρὸς.

<sup>10</sup> ὡς ἀληθῶς.

<sup>11</sup> and (καὶ δὴ καὶ) they robbed him.

<sup>12</sup> παρὰ c. dat.

<sup>13</sup> οἱ λόγιοι ἐγένοντο.

<sup>14</sup> πολιτεία.

he utters some very wise and noble thoughts<sup>1</sup> on the privations of old age and on the real value of wealth. At his home in the Piraeus, Lysias had an opportunity<sup>2</sup> to associate with some of the most distinguished men of the city. After the death of his father, Lysias went to Thurii, where<sup>3</sup> he spent several years, and where<sup>4</sup> he seems to have come into contact with Tisias, the man who first taught oratory as an art in Greece. At the close of the Sicilian war, he and some three hundred others were compelled to seek safety<sup>5</sup> in flight. He returned to Athens, where he and his brother Polemarchus lived in wealth.<sup>6</sup> For a while they were free from annoyance,<sup>7</sup> but later they had to suffer from the greed of the thirty tyrants, who had Polemarchus put to death in order to get his property. For this deed Lysias brought suit against Eratosthenes, one of the thirty, his speech<sup>8</sup> in this trial being the best<sup>9</sup> of those which we have, and the only<sup>10</sup> one of which we are certain that he himself made it.

### XCV. CANUTE'S LETTER

A letter which Canute, after twelve years of rule, wrote to his subjects marks the grandeur of his character<sup>11</sup> and the noble conception<sup>12</sup> he had formed of the kingship.

<sup>1</sup> see § 137.

<sup>2</sup> ἐξεγένετο.

<sup>3</sup> see § 134 (end).

<sup>4</sup> see § 12 (end).

<sup>5</sup> σφύζεσθαι.

<sup>6</sup> being rich.

<sup>7</sup> πράγματα οὐκ εἶχον.

<sup>8</sup> making a speech, the best, etc.

<sup>9</sup> κάλλιστος.

<sup>10</sup> and this one alone we know that, see § 139.

<sup>11</sup> ὡς ὑψηλὸς ἦν τὸ ἦθος.

<sup>12</sup> γενναίως ἐνόησε.



"I have vowed to God to lead a right life in all things," wrote the king, "to rule justly and piously my realms and subjects, and to administer<sup>1</sup> just judgment to all. If heretofore I have done aught beyond what was just, through headiness<sup>2</sup> or negligence of youth,<sup>3</sup> I am ready, with God's help,<sup>4</sup> to amend it utterly. No royal officer, either for fear<sup>5</sup> of the king or favor<sup>6</sup> of any, is to consent<sup>7</sup> to injustice, none is to do wrong to rich or poor, if they value my friendship and their own well-being." He especially denounces unfair exactions: "I have no need that money be heaped together<sup>8</sup> for me by unjust demands. I have sent this letter before me," he adds, "that all the people of my realm may rejoice in my well-doing; for, as you yourselves know, never have I spared, nor will I spare, to spend<sup>9</sup> myself and my toil<sup>5</sup> in what is needful and good for my people." — GREEN'S *History of the English People*.

## XCVI. COLUMBUS' PERILOUS SLEEP

Columbus, who had hitherto kept watch, finding the sea calm and smooth, and the ship almost motionless, retired to rest, not having slept the preceding<sup>10</sup> night. He was, in general, extremely wakeful<sup>11</sup> on his coasting voyages,<sup>12</sup>

<sup>1</sup> judge all justly.

<sup>2</sup> use θυμούμενος.

<sup>3</sup> ὡς νεανίας ἀμελῶν.

<sup>4</sup> σὺν τῷ θεῷ.

<sup>5</sup> participle.

<sup>6</sup> χαριζόμενος.

<sup>7</sup> let no officer consent.

<sup>8</sup> use active, omitting 'for me.'

<sup>9</sup> omit.

<sup>10</sup> on that night.

<sup>11</sup> ἀγρυπνεῖν.

<sup>12</sup> παρὰ πλεῖν (παρὰ τὴν γῆν).

passing whole nights on deck<sup>1</sup> in all weathers;<sup>2</sup> never trusting to the watchfulness of others where there was<sup>3</sup> any difficulty or danger to be provided against.<sup>4</sup> In the present instance he felt perfectly secure. No sooner had he retired than the steersman gave the helm in charge<sup>5</sup> to one of the ship boys, and went to sleep. This was in direct<sup>6</sup> violation of an express order<sup>7</sup> of the admiral that the ship should never be intrusted to the boys. The rest of the mariners who had the watch took like advantage<sup>8</sup> of the absence<sup>9</sup> of Columbus, and in a little while the whole crew was buried in sleep.<sup>10</sup> In the meantime the treacherous currents which run swiftly along this coast carried the vessel quietly, but with force, upon a sand bank. The heedless boy had not noticed the breakers, although they made a roaring which might have been heard a league.<sup>11</sup> The vessel itself was wrecked. — IRVING.

### XCVII. SOPHOCLES' 'AJAX'

Sophocles, in his 'Ajax,' follows<sup>12</sup> the epic account<sup>13</sup> in representing Ajax as attacking, in his madness, the animals that were the common booty, thinking that they were Odysseus and the Atrids. In the prologue, Athena shows Odysseus the once<sup>14</sup> mighty Ajax still under the impression<sup>15</sup> that he has killed the Atrids, thus clearly bringing

<sup>1</sup> ἄνω.

<sup>2</sup> whether there was  
a clear sky (αἰθρία) or  
a storm.

<sup>3</sup> εἰ δέοι.

<sup>4</sup> φυλάττεσθαι.

<sup>5</sup> ἐπιτρέπειν.

<sup>6</sup> altogether.

<sup>7</sup> παρὰ τὰ διαρρήδην  
προσταχθέντα.

<sup>8</sup> ἀπολαύειν.

<sup>9</sup> ἀποχώρησις.

<sup>10</sup> fallen into deep sleep.

<sup>11</sup> ἐπὶ πολλὰ στάδια.

<sup>12</sup> uses.

<sup>13</sup> μῦθος.

<sup>14</sup> formerly.

<sup>15</sup> οἶδμενον.

before<sup>1</sup> the spectator the power<sup>2</sup> of the gods over man, who lifts himself in his pride higher than is meet. In the first act<sup>3</sup> the chorus is assured of the awful deed, and soon Ajax himself, now in his senses, appears sitting in the midst of his victims, in brooding despair,<sup>4</sup> He is softened by the prayers of Tecmessa and the sight of his boy, Eurysaces, and seems willing to give up the thought<sup>5</sup> of taking his life, and the chorus gives expression to its feelings<sup>6</sup> of joy. But it soon appears that they were mistaken, for the next moment<sup>7</sup> we behold the hero in a deserted region, leaning on his sword, on which he is soon to hurl himself. The death of the hero does not end<sup>8</sup> the play, the rest being taken up<sup>9</sup> with the burial of the body, which the Atrids wished to have cast to the dogs, but which his brother, Teucer, after a long quarrel, consigns to the earth.

### XCVIII. FLOWERS IN ANTIQUITY

The Romans certainly surpassed every nation in the number<sup>10</sup> and variety<sup>10</sup> of their chaplets. And though the civic<sup>11</sup> and martial<sup>11</sup> crowns conferred by the general voice<sup>12</sup> of the army or citizens were, for the most part, composed<sup>13</sup> solely of leaves or grass (that the wearer might learn to be

<sup>1</sup> showing.

<sup>2</sup> how the gods have power.

<sup>3</sup> ἐπεισβόδιον.

<sup>4</sup> brooding and despairing.

<sup>5</sup> ἀποσγιγνώσκειν (τὸ c. inf.).

<sup>6</sup> singing makes manifest its.

<sup>7</sup> immediately afterward.

<sup>8</sup> the play does not end (τέλος

ἔχειν), the hero being dead (gen. abs.).

<sup>9</sup> for the rest tells how.

<sup>10</sup> use πολὺς and παντοῖος and participle (χρῶμενος).

<sup>11</sup> omit.

<sup>12</sup> use πάντες.

<sup>13</sup> συνεστάναι.

brave and virtuous from principle,<sup>1</sup> and not for any earthly reward), no triumph appears to have been complete without a plentiful use<sup>2</sup> of flowers. The youthful Commodus, as he drew near to Rome on succeeding his father, was met<sup>3</sup> by all the Roman nobles, with laurels in their hands and all kinds of flowers that the season afforded. And they strewed all the way before him with flowers and garlands. But though the Greeks were surpassed<sup>3</sup> by the Romans in the number and variety of chaplets, they were not surpassed by them in the use of flowers for every purpose<sup>4</sup> on occasions of public rejoicing.<sup>5</sup> When Brasidas went to Scione, the inhabitants received him with every mark<sup>6</sup> of honor. They publicly crowned him with a crown of gold as the liberator of Greece, while individually they decked him with garlands, and thronged to him as to a victorious athlete. — SELECTED.

### XCIX. SOLON'S WISE FORETHOUGHT

It is remarkable how carefully Solon took thought of the constitution<sup>7</sup> in all the laws which he made, and how much more stress he laid on it than on the particular<sup>8</sup> law which he was making. One may see this in<sup>9</sup> many instances,<sup>8</sup> but especially in that law which forbids those who have led an unchaste life to speak in the assembly, or to propose<sup>10</sup> any legislation.<sup>11</sup> He did not look upon

<sup>1</sup> ἐκ προαιρέσεως or use  
participle προαιρούμενος.

<sup>2</sup> use verb.

<sup>3</sup> use active.

<sup>4</sup> πρὸς ἅπαντα.

<sup>5</sup> whenever the whole city  
rejoiced.

<sup>6</sup> omit; say 'all honors.'

<sup>7</sup> πολιτεία.

<sup>8</sup> omit.

<sup>9</sup> ἐκ.

<sup>10</sup> γράφειν.

<sup>11</sup> law.



this action<sup>1</sup> as oppressive,<sup>2</sup> for he saw that most of the Athenians did not make use of their right<sup>3</sup> to speak in public. It was not from a desire<sup>4</sup> to punish these people that he made the law, — he could<sup>5</sup> have made it much severer if he had had that in mind, — rather was it<sup>6</sup> in behalf of the people and of the constitution that he made the law. He knew that people who lead a shameful life look upon that form<sup>1</sup> of government as most inimical<sup>7</sup> to their interests<sup>8</sup> in which it is permitted every man to speak openly of their wicked doings. He felt that a number of such men might get together and induce the people to do wrong, and that they might either try to do away<sup>9</sup> with the democracy altogether, or else ruin the character<sup>1</sup> of the people, by making them as like unto themselves as might be. It was for this reason that he forbade them to speak in the assembly.

### C. A COMFORT IN AFFLICTION

In one of the poets of our times<sup>10</sup> the story is told, how a poor woman, whose babe had died from the bite of a snake, came to a certain wise and good man, and asked him for a cure.<sup>11</sup> And he told her to go and get a measure of mustard seed, only<sup>12</sup> she must not take it from any house where father, mother, child, or slave had died; that if she found such seed, it would be well with her. The

<sup>1</sup> omit.

<sup>2</sup> βαρύς.

<sup>3</sup> ἐξόν, though it was permitted, they did not speak.

<sup>4</sup> participle.

<sup>5</sup> see § 3.

<sup>6</sup> see § 133.

<sup>7</sup> ἐναντιώτατος.

<sup>8</sup> to them.

<sup>9</sup> καταλύειν.

<sup>10</sup> οἱ νῦν.

<sup>11</sup> remedy.

<sup>12</sup> πλὴν or ἀλλά.

young mother started out, full of hope,<sup>1</sup> thinking soon to get the stated amount,<sup>2</sup> but ere long learned the painful lesson<sup>2</sup> which the good<sup>3</sup> man had intended to convey,<sup>4</sup> that all the world mourned with her; and in this thought<sup>2</sup> she found comfort<sup>5</sup> in her affliction. The same idea<sup>2</sup> is brought<sup>6</sup> out less beautifully in a Greek writer, who tells<sup>7</sup> the following story: A certain philosopher once came to a man who was grieving<sup>8</sup> excessively for the loss<sup>2</sup> of his son. He told this man that he was a magician, and that he could recall his son, if he would only tell him the names of three people who had never had to mourn the death of a near relative; and when the man was at a loss, being unable to give him the desired information, he said, "Are you not a strange man to think that you alone bear something unendurable, when you do not know a single man who has not been similarly afflicted?"<sup>9</sup>

### CI. A PHYSICIAN'S DAUGHTER

Helena, the daughter of the most famous physician of his time, had received from her father a remedy which he prized<sup>10</sup> above all others. Hearing that the king was afflicted with a malady<sup>11</sup> which<sup>12</sup> the doctors could not cure, she at once went to the palace and with the assistance of a friend at court<sup>13</sup> she obtained an audience<sup>14</sup> of the king.

<sup>1</sup> εὐέλπιδος οὖσα, see § 96.

<sup>2</sup> omit.

<sup>3</sup> χρηστός.

<sup>4</sup> διδάσκειν.

<sup>5</sup> this comforted her.

<sup>6</sup> active, use λέγειν.

<sup>7</sup> διηγείσθαι, participle.

<sup>8</sup> πενθεῖν.

<sup>9</sup> ἴσα or ὅμοια πάσχειν.

<sup>10</sup> περὶ πλείονος ποιεῖσθαι.

<sup>11</sup> νοσεῖν.

<sup>12</sup> ὥστε.

<sup>13</sup> τῶν παρὰ τῷ βασι-  
λεῖ τις.

<sup>14</sup> διέπραξεν ὥστε ἐν-  
τυγχάνειν (or διαλέγε-  
σθαι) τῷ βασιλεῖ.

She had still many difficulties<sup>1</sup> to overcome,<sup>2</sup> for the king was not easily prevailed upon to try the medicine offered him by this fair young doctor; but she told him that she was the daughter of a physician whose fame<sup>3</sup> was known to all, and she offered the medicine as the essence of all her father's long experience and skill, boldly engaging<sup>4</sup> to forfeit her life<sup>5</sup> if it failed to restore his Majesty to perfect health in the space of two days. The king at last consented to try it, promising that if, in two days' time, he recovered, he would give her the choice<sup>6</sup> of any man throughout all the kingdom whom she would like for a husband. Helena did not deceive herself in the hope she had conceived<sup>7</sup> of the efficacy of her father's medicine. Before two days were at an end the king was restored to perfect health,<sup>8</sup> and Helena received her reward. — *Tales from Shakespeare.*

## CII. OBEDIENCE TO THE LAWS

There are some men who do not think that there is a science by which one may<sup>9</sup> know what to do and what not to do, and how to lead a right life; but they think the laws which are written ample for this purpose.<sup>10</sup> As to how to render obedience to the laws, and how willingly to do the things which they command, they are not at all

<sup>1</sup> τὰ ἐμποδῶν.

<sup>2</sup> ἃ ἔδει ὑπεξαίρειν.

<sup>3</sup> who was well known by hearsay (ἀκοῇ).

<sup>4</sup> offering.

<sup>5</sup> to die.

<sup>6</sup> infinitive.

<sup>7</sup> ὦν ἥλπισε.

<sup>8</sup> again became altogether well.

<sup>9</sup> future.

<sup>10</sup> πρὸς τοῦτο.

concerned. And yet in what respect<sup>1</sup> is he less a thief who, through fear and against his will, keeps from stealing — not through hatred and condemnation of the deed — than those who take away things underhand?<sup>2</sup> Unless, indeed, we say that the man who does not steal by day, but does so when night comes on, is not a thief, but an honest man. Such men need many to threaten<sup>3</sup> and punish them, as though they could not keep from wrong-doing of themselves. The wickedness of men is abundantly proved by the fact that if one were to take away the laws, and there should be complete immunity to strike, and rob, and kill one's neighbor, very few would refrain from these things, but would rather want to do all manner of wrong deeds. In this respect<sup>4</sup> they are no better than animals, for these, too, refrain from robbing if they are afraid of men and dogs who watch them.

### CIII. ABSENT-MINDED PHILOSOPHERS

In all times there have been, among those who are the leaders<sup>5</sup> of philosophy, men who do not know anything of the ordinary affairs of every-day<sup>6</sup> life. They do not go to the places where men congregate, and the location<sup>7</sup> of any of the places of public assembly is altogether unknown to them. To such a man the things which most interest other people do not occur, even in<sup>8</sup> his dreams. He does not care what a man's condition is: whether his ancestors

<sup>1</sup> τί.

<sup>2</sup> ὡς λαμβάνειν.

<sup>3</sup> οἱ ἀπειλήσοντες.

<sup>4</sup> κατὰ τοῦτο.

<sup>5</sup> κορυφαῖος.

<sup>6</sup> καθ' ἡμέραν.

<sup>7</sup> they do not at all know where.

<sup>8</sup> omit.



were of a kind<sup>1</sup> to bring disgrace to him, or whether he be a man of wealth and prominence. And in all this he does not even know his own ignorance,<sup>2</sup> for he does not keep aloof from these things for the sake of gaining a reputation.<sup>3</sup> In truth, it is his body alone which is in the city, while his mind, counting all these things as of little importance,<sup>4</sup> — in fact, as nothing, — soars above, seeking<sup>5</sup> the nature<sup>6</sup> of higher things,<sup>7</sup> and not letting itself down to the things near at hand. One can see this in the case of Thales, one of the first of Greek philosophers, who fell into a well while examining the stars above him. When such a man appears in a gathering of men, where he must speak of the things before his eyes, he is apt<sup>8</sup> to become the laughing-stock<sup>9</sup> of everybody.

## CIV. THAISA

After that tempestuous night when Thaisa was thrown<sup>10</sup> into the sea, and while it was yet early morning,<sup>11</sup> as Cerimon, a worthy gentleman<sup>12</sup> of Ephesus, and a most skillful physician, was standing by the sea-side, his servants brought to him a chest, which they said the sea-waves had thrown on the land. "I never saw," said one of them, "so huge a billow as cast it on our shore." Cerimon ordered the chest to be conveyed<sup>13</sup> to his own house, and when it was opened he beheld, with wonder, the body of a

<sup>1</sup> οἶος.<sup>2</sup> see § 108.<sup>3</sup> τοῦ εὐδοκιμεῖν χάριν.<sup>4</sup> περὶ ὀλίγου ποιῆσθαι.<sup>5</sup> ἐρευνᾶν.<sup>6</sup> omit.<sup>7</sup> τὰ μετέωρα.<sup>8</sup> φιλεῖν.<sup>9</sup> γέλωτα ὀφλισκάνειν.<sup>10</sup> πεσεῖν.<sup>11</sup> ἄμ' ὀρθρῳ.<sup>12</sup> ἀνὴρ καλὸς κάγαθός.<sup>13</sup> κομίζειν (act.).

young and lovely lady; and the sweet-smelling spices and rich casket of jewels made<sup>1</sup> him conclude<sup>2</sup> it was some great person who was thus strangely entombed.<sup>3</sup> Searching further, he discovered a paper, from which he learned that the corpse which lay as dead before him had been a queen, and wife to Pericles, prince<sup>4</sup> of Tyre; and much admiring at the strangeness of that accident, and more pitying the husband who had lost this sweet<sup>5</sup> lady, he said, "If you are living, Pericles, you have a heart that even cracks<sup>6</sup> with woe." Then observing attentively Thaisa's face, he saw how fresh and unlike death her looks were; and he said, "They were too hasty that threw you into the sea," for he did not believe her to be dead. — *Tales from Shakespeare.*

## CV. SOCRATES

In view of the fact that Socrates acted in such a manner as to incur<sup>7</sup> the sentence of death, it-is-not-unnatural<sup>8</sup> to suppose that he asserted a falsehood<sup>9</sup> when he declared himself to be under the guidance<sup>10</sup> of a good genius.<sup>11</sup> One must, however, bear in mind what Socrates himself insisted on in his speech, that he was well advanced in age, and that if he did not die then, he must die soon after; and besides, if he lived, both mind and body would certainly grow weaker; whereas, when he addressed the judges, he still manifested to all the world the vigor of his intellect

<sup>1</sup> use ἐκ.<sup>2</sup> τεκμαίρεσθαι.<sup>3</sup> buried.<sup>4</sup> ruler.<sup>5</sup> γλυκὺς.<sup>6</sup> διαρρήγνυσθαι, see § 116.<sup>7</sup> to be condemned to death.<sup>8</sup> εἰκός.<sup>9</sup> lied.<sup>10</sup> use verb.<sup>11</sup> δαιμόνιον.

unimpaired,<sup>1</sup> and gained for himself immortal honor by his noble defense. Never before had the Athenians seen a man plead his own cause<sup>2</sup> with such fairness<sup>3</sup> and steady regard to truth,<sup>3</sup> at the same time that he heard the verdict with such gentleness<sup>3</sup> and magnanimity,<sup>3</sup> as Socrates displayed. At no time did he attempt to influence the judges by such ignoble appeals<sup>4</sup> as were so familiar to the Athenian people. Nor did he change in his behavior during the days that he spent in prison before the ship returned from Delos, always showing that same cheerfulness<sup>5</sup> and good nature<sup>6</sup> which had made him so justly admired by all mankind.

#### CVI. THE ATHENIAN AND THE THEBAN CAVALRY

Such was the gallantry<sup>7</sup> with which the Athenians fought, in a close and bloody action,<sup>8</sup> that, on the whole,<sup>9</sup> they gained the advantage, forced the assailants to retire, and had the satisfaction<sup>10</sup> to preserve Mantinea with<sup>11</sup> all its citizens and property. Xenophon extols (and doubtless with good reason<sup>12</sup>) the generous<sup>13</sup> energy of the Athenians in going forth hungry and fatigued. But we must recollect that the Theban cavalry had undergone yet more severe hunger and fatigue — that Epaminondas would

<sup>1</sup> not being less.

<sup>2</sup> ἀπολογεῖσθαι.

<sup>3</sup> adverb, see § 109.

<sup>4</sup> supplication.

<sup>5</sup> use εὐθυμία.

<sup>6</sup> εὐκολία.

<sup>7</sup> so bravely did they fight.

<sup>8</sup> many perishing contending close together (συσταδόν).

<sup>9</sup> ὥς ἐπὶ τὸ πολὺ.

<sup>10</sup> ἡσθῆναι.

<sup>11</sup> καί; or αὐτοῖς τοῖς πολίταις, etc.

<sup>12</sup> οὐκ ἄνευ λόγου.

<sup>13</sup> γενναῖος.

never have sent them forward in such condition had he expected serious resistance; and that they probably dispersed to some extent, for the purpose of plundering and seizing subsistence in the fields through which they passed, so that they were found in disorder<sup>1</sup> when the Athenians sallied out upon them. The Athenian cavalry commander, Cephisodorus, together with Gryllus (son of the historian Xenophon) then serving<sup>2</sup> with his brother Diodorus among the Athenian horse, were both slain in the battle. A memorable picture by the painter Euphranor commemorated<sup>3</sup> both the battle and the personal gallantry of Gryllus, to whose memory<sup>4</sup> the Mantineans paid distinguished honors.<sup>5</sup> — GROTE.

## CVII. AT POMPEII

Through this awful scene<sup>6</sup> did the Athenian make his way, accompanied by Ione and the blind girl. Suddenly a rush<sup>7</sup> of hundreds, in their path<sup>8</sup> to the sea, swept by them.<sup>9</sup> Nydia was torn from the side of Glaucus who, with Ione, was borne rapidly onward; and when the crowd, whose forms they saw not (so thick<sup>10</sup> was the gloom), were gone, Nydia was still separated from their side. Glaucus shouted her name. No answer came. They retraced their steps in vain; they saw they could

<sup>1</sup> being in disorder.

<sup>2</sup> στρατεύεσθαι.

<sup>3</sup> ἀποδεικνύναι, or ὑπόμνημα παρέ-  
χειν.

<sup>4</sup> whom being dead.

<sup>5</sup> honored (with adv.),

<sup>6</sup> through these things being awful  
to see.

<sup>7</sup> very many hastening along.

<sup>8</sup> omit.

<sup>9</sup> παρίεναι.

<sup>10</sup> βαθύς.



not discover her; it was evident she had been swept<sup>1</sup> along in some opposite direction<sup>2</sup> by the human current. Their friend, their preserver, was lost! And hitherto Nydia had been their guide. Her blindness rendered the scene<sup>3</sup> familiar to her alone. Accustomed, through a perpetual night, to thread<sup>4</sup> the windings of the city, she had led them unerringly<sup>5</sup> toward the seashore, by which they had resolved to hazard<sup>6</sup> an escape. Now which way could they wend?<sup>7</sup> All was rayless to them, a maze without a clew. Wearied, despondent, bewildered, they, however, passed along, the ashes falling upon their heads, the fragmentary stones dashing up in sparkles before their feet. — BULWER.

### CVIII. THE SEVEN SLEEPERS

At the time of the emperor Decius, seven noble youths of Ephesus, who were Christians, concealed themselves in a spacious cavern in the side<sup>8</sup> of an adjacent mountain, where they were doomed<sup>9</sup> to perish by the tyrant,<sup>10</sup> who gave orders that the entrance should be firmly secured<sup>11</sup> by a pile of huge stones. They immediately fell into a deep sleep, which was miraculously prolonged. At the end<sup>12</sup> of one hundred and eighty-seven years the slaves of Adolius, who at that time owned the mountain, removed the stones for the purpose of putting up a building; the

<sup>1</sup> carried.

<sup>2</sup> ἐτέρωσέ ποι.

<sup>3</sup> place.

<sup>4</sup> go through.

<sup>5</sup> participle.

<sup>6</sup> διακινδυνεύειν *c. inf.*

<sup>7</sup> go.

<sup>8</sup> omit.

<sup>9</sup> μέλλειν.

<sup>10</sup> omit; say, 'for the tyrant ordered.'

<sup>11</sup> to close securely.

<sup>12</sup> παρελθόντων . . . ἐνιαυτῶν.

light of the sun darted into the cavern, and the sleepers awoke. Pressed by the calls of hunger,<sup>1</sup> they resolved that Iamblichus, one of their number,<sup>2</sup> should secretly return to the city to purchase bread. To his great surprise Iamblichus could no longer recognize the once familiar aspect of his native land. His singular dress and speech confounded the baker, whom he offered a coin of the emperor Decius; and on the suspicion<sup>3</sup> of a hidden treasure, he was dragged before the judge. There both parties learned the true state of the case,<sup>4</sup> and large numbers of people went out to see the seven sleepers, who had no sooner<sup>5</sup> related their story than they expired. — GIBBON.

### CIX. PLISTOANAX

Ever since the capture<sup>6</sup> of Sphacteria, the Lacedaemonians had been attempting,<sup>7</sup> secretly or indirectly,<sup>8</sup> negotiations<sup>9</sup> for peace and the recovery of the prisoners. Their pacific<sup>10</sup> dispositions were especially instigated by King Plistoanax, whose peculiar circumstances<sup>11</sup> gave him a strong motive<sup>12</sup> to bring the war to a close. He had been banished from Sparta, fourteen years before the commencement of the war, under the charge<sup>13</sup> of having taken bribes from the Athenians on occasion of invading Attica. For more than eighteen years he lived in banishment, close

<sup>1</sup> being very hungry.

<sup>2</sup> of them.

<sup>3</sup> ὡς ἔχων, see § 83.

<sup>4</sup> τὰ ληθῆ.

<sup>5</sup> as soon as they had.

<sup>6</sup> see § 108.

<sup>7</sup> imperfect.

<sup>8</sup> through others.

<sup>9</sup> to enter into negotiations.

<sup>10</sup> they desiring peace.

<sup>11</sup> ἰδία παθών.

<sup>12</sup> πολλὰ ἦν τὰ προτρέψαντα.

<sup>13</sup> see § 83.

to the temple of Zeus Lycaeus in Arcadia, in such constant fear<sup>1</sup> of the Lacedaemonians that his dwelling-house was half within the consecrated ground. But he never lost the hope of procuring<sup>2</sup> restoration, through the medium of the Pythia, priestess at Delphi, whom he and his brother, Aristocles, kept<sup>3</sup> in their pay. To every sacred legation which went from Sparta to Delphi, she repeated the same imperative injunction — they must bring back the seed of the demigod son of Zeus from foreign land to their own. The command<sup>4</sup> of the god, thus incessantly repeated, at length produced an entire change of sentiment<sup>5</sup> at Sparta. In the fourth or fifth year of the Peloponnesian war the exile was recalled. — GROTE.

## CX. TIMON

Now was Timon as much avoided<sup>6</sup> in his poverty<sup>7</sup> as he had been courted and resorted<sup>8</sup> to in his riches. Now the same tongues<sup>9</sup> which had been loudest in his praises, extolling him as bountiful, liberal, open-handed, were not ashamed to censure that very bounty as<sup>10</sup> folly, that liberality as profuseness, though it had shown itself<sup>11</sup> as folly in nothing so<sup>12</sup> truly as in the selection<sup>13</sup> of such unworthy creatures as themselves<sup>14</sup> for objects.<sup>15</sup> Now was Timon's princely<sup>16</sup> mansion forsaken, and become a shunned and

<sup>1</sup> see § 109.<sup>2</sup> διαπράττειν ὥστε.<sup>3</sup> imperfect of μισθοῦσθαι.<sup>4</sup> the god always commanding the Spartans changed.<sup>5</sup> μεταγινώσκειν.<sup>6</sup> use active.<sup>7</sup> participle.<sup>8</sup> προσφοιτᾶν.<sup>9</sup> people.<sup>10</sup> as being.<sup>11</sup> φανῆναι.<sup>12</sup> more truly.<sup>13</sup> omit.<sup>14</sup> to whom it might be given.<sup>15</sup> see § 96 (end).

hated place — a place for <sup>1</sup> men to pass by, not a place as formerly, where every passenger must stop and taste his wine and good cheer; now, instead of being thronged with feasting and tumultuous guests, it was beset with impatient and clamorous creditors, usurers, extortioners, fierce and intolerable in their demands, pleading bonds, interest, mortgages,<sup>2</sup> — iron-hearted men that would take<sup>3</sup> no denial or putting off, — that Timon's house was now his jail, which he could not pass nor go out of for them, one demanding his due of fifty talents, another bringing in a bill of five thousand crowns, which if he would<sup>4</sup> tell out his blood by drops,<sup>5</sup> and pay them so, he had not enough in his body to discharge<sup>6</sup> drop by drop.<sup>5</sup> — *Tales from Shakespeare.*

### CXI. DEMOSTHENES AT SYRACUSE

Demosthenes' arrival was critically timed,<sup>7</sup> for Gylippus had encouraged the Syracusans to attack the Athenians under<sup>8</sup> Nicias by<sup>9</sup> sea as well as by land, and by one able<sup>10</sup> stratagem<sup>11</sup> the Syracusans and their confederates defeated the fleet of Nicias, though numerically inferior to them. Gylippus was preparing to make fresh<sup>12</sup> attacks on the Athenians on both elements,<sup>13</sup> when the arrival of Demosthenes completely changed the aspect<sup>14</sup> of affairs and restored the superiority<sup>15</sup> to the invaders. With seventy-

<sup>1</sup> which.

<sup>2</sup> συμβόλαια, τόκους, υποθήκας.

<sup>3</sup> would not allow him to.

<sup>4</sup> βούλεσθαι.

<sup>5</sup> στάγδην.

<sup>6</sup> ἐκτίνειν.

<sup>7</sup> ἐν καιρῷ ᾗλθε.

<sup>8</sup> use participle.

<sup>9</sup> κατὰ.

<sup>10</sup> λαμπρός.

<sup>11</sup> δόλος or ἐπιβουλή.

<sup>12</sup> αὐθις.

<sup>13</sup> by land and by sea.

<sup>14</sup> omit.

<sup>15</sup> sense, see § 110.



three war galleys in the highest state of efficiency,<sup>1</sup> and a strong force of men on board,<sup>2</sup> Demosthenes rowed around the great harbor with loud cheers, as if in defiance<sup>3</sup> of the Syracusans and their confederates. His arrival had indeed changed<sup>4</sup> their newly born hopes into the deepest consternation.<sup>5</sup> The resources of Athens seemed inexhaustible<sup>6</sup> and resistance to her hopeless. They had been told that she was reduced to the last extremities, and that her territory was occupied by an enemy; and yet here they saw her sending forth, as if in prodigality of power, a second armament to make foreign<sup>7</sup> conquests, not inferior to that which Nicias had first landed on the Sicilian shores. — SELECTED.

## CXII. NERO'S DEATH

The poor wretch<sup>8</sup> who, without a pang,<sup>9</sup> had caused so many brave Romans and so many innocent Christians to be murdered, could not summon up resolution<sup>10</sup> to die. When even his most degraded<sup>11</sup> slaves urged him to have sufficient manliness to save himself from the fearful infamies which otherwise<sup>12</sup> awaited him, he ordered his grave to be dug<sup>13</sup> and fragments of marble<sup>14</sup> to be collected for its adornment, and water and wood for his funeral

<sup>1</sup> ἄριστα παρεσκευασμένος.

<sup>2</sup> them.

<sup>3</sup> βίᾱ.

<sup>4</sup> ἄρτι ἐλπίσαντες . . . μετέστησαν.

<sup>5</sup> ἔκπληξις μεγίστη.

<sup>6</sup> so many as not, etc.

<sup>7</sup> use γῆ ὑπερορία.

<sup>8</sup> κακοδαίμων.

<sup>9</sup> participle.

<sup>10</sup> τολμᾶν.

<sup>11</sup> φαυλότατος.

<sup>12</sup> if he did not obey.

<sup>13</sup> active.

<sup>14</sup> λιθίδια λευκά.

pyre, perpetually whining, "What an artist to perish!"<sup>1</sup> Meanwhile a courier arrived for Phaon. Nero snatched the dispatches out of his hand, and read that the senate had decided that he should be punished in the ancestral fashion<sup>2</sup> as a public enemy. Asking what the ancestral fashion was, he was informed that he would be stripped naked and scourged to death<sup>3</sup> with rods, with his head thrust into a fork. Horrified at this, he seized two daggers, and after theatrically trying their edges, sheathed them again with the excuse that the fatal moment<sup>4</sup> had not arrived yet. At last the sound of horses' hoofs broke on his ears,<sup>5</sup> and he held the dagger to his throat. It was driven home<sup>6</sup> by Epaphroditus, one of his slaves. — FARRAR.

### CXIII. OBEDIENCE REWARDED

On one occasion the king, when in disguise, met with a boy who was gathering sticks<sup>7</sup> in a field for fuel.<sup>8</sup> He inquired of him why he did not go into the neighboring<sup>9</sup> forest, where he would find a plenty of them. To which the lad answered, it was the king's wood, and he would punish him with death if he trespassed<sup>10</sup> there. "What kind of man is your king?" asked the monarch. "A very hard man," answered the boy, "who denies<sup>11</sup> his

<sup>1</sup> that such an artist should perish !  
see § 72.

<sup>2</sup> κατὰ τὰ πάτρια.

<sup>3</sup> to be put to death having been  
scourged.

<sup>4</sup> καιρός.

<sup>5</sup> he heard horses approaching.

<sup>6</sup> altogether (πᾶσα) thrust in.

<sup>7</sup> φρύγανα.

<sup>8</sup> omit.

<sup>9</sup> πλησίον.

<sup>10</sup> went contrary to the laws.

<sup>11</sup> is not willing for his people to  
have.

people what God has given them." The king urged him not to mind such arbitrary<sup>1</sup> laws, but to glean his sticks in the forest, as there was no one present who would betray him. But the boy sturdily<sup>2</sup> refused, bluntly<sup>3</sup> accusing the disguised king at the same time of being a traitor and of wishing to bring him into trouble.

The king, on returning to his palace, ordered the child and his parents to be summoned before him. They obeyed with astonishment, but on entering the presence the boy was filled with consternation.<sup>4</sup> The good-natured monarch, however, relieved his apprehensions<sup>5</sup> by commending his respect for the laws, and at the same time he praised the boy's parents for the manner in which they had trained their son. — PRESCOTT.

#### CXIV. GELON AT HIMERA

Gelon drew near to Himera on the eastern side, doubtless along the broad valley of the winding river, gladdening the hearts of the besieged as they saw the relieving force<sup>6</sup> draw near. On the right bank of the river he pitched a camp of his own,<sup>7</sup> defended<sup>8</sup> by a deep ditch and palisade, but keeping up a close communication<sup>9</sup> with the besieged city. Himera was, in short, hemmed<sup>10</sup> in between two camps, — one of friends, the other of enemies. The presence of the friendly army kindled again

<sup>1</sup> βλαίος.

<sup>2</sup> ἔρρωμένως.

<sup>3</sup> μετὰ παρρησίας.

<sup>4</sup> ἐκπλαγῆναι.

<sup>5</sup> φόβον ἀπαλλάττειν.

<sup>6</sup> οἱ βοηθοῦντες.

<sup>7</sup> he himself.

<sup>8</sup> περιτείνας.

<sup>9</sup> δι' ἀγγέλων συχνῶν ὁμιλεῖν.

<sup>10</sup> περιέχειν.

the spirits<sup>1</sup> of the besieged; and, before risking the decisive struggle with<sup>2</sup> the enemy, Gelon took<sup>3</sup> every means to keep up the hearts<sup>4</sup> of all on his side.<sup>5</sup> Till his coming, the defenders of Himera had ceased to venture beyond the walls, while marauders<sup>6</sup> from the Punic camp spread freely over the whole country, foraging and plundering. It was a new<sup>7</sup> thing for them when they were hunted down<sup>8</sup> by the Syracusan horsemen and carried off as captives to the number of ten thousand into the Syracusan camp. — FREEMAN.

#### CXV. DEATH OF THE TYRANT ANDRONICUS

The tyrant Andronicus was dragged to the presence of Isaac Angelus, loaded with fetters and a long chain around his neck. His eloquence<sup>9</sup> and the tears of his female companions pleaded in vain for his life;<sup>10</sup> but, instead of the decencies of a legal execution,<sup>11</sup> the new monarch abandoned<sup>12</sup> the criminal to the numerous sufferers<sup>13</sup> whom he had deprived of a father, a husband, a friend. His teeth and hair, an eye and a hand, were torn from him, as a poor compensation for their loss;<sup>14</sup> and a short respite was allowed that he might feel the bitterness of death.

<sup>1</sup> θαρρύνειν.

<sup>2</sup> διακινδυνεύειν πρὸς.

<sup>3</sup> used.

<sup>4</sup> that all be of good cheer (θαρρεῖν).

<sup>5</sup> οἱ ἑαυτοῦ.

<sup>6</sup> omit; πολλοὶ ἀπεσκεδάσθησαν  
ἀπὸ.

<sup>7</sup> ξένος.

<sup>8</sup> to be hunted (θηρεῖσθαι).

<sup>9</sup> use personal subject.

<sup>10</sup> ὑπὲρ αὐτοῦ.

<sup>11</sup> the new monarch did not kill him according to law as was fitting.

<sup>12</sup> προδιδόναι.

<sup>13</sup> omit.

<sup>14</sup> little in turn for their loss (ἀνθ' ὧν ἀπεστερήθησαν).



Riding on a camel, without any danger<sup>1</sup> of a rescue, he was carried through the city, and the basest of the populace rejoiced to insult their fallen<sup>2</sup> prince. After a thousand<sup>3</sup> blows and outrages, Andronicus was hung by the feet between two pillars that supported<sup>4</sup> the statues of a wolf and a sow; and every hand<sup>5</sup> that could reach the public enemy inflicted on his body some mark<sup>6</sup> of brutal cruelty, till two friendly or furious Italians, plunging<sup>7</sup> their swords into his body, released him from all human punishment. — GIBBON.

## CXVI. AT SYRACUSE AFTER THE SIEGE

The party opposed<sup>8</sup> to Hermocrates had now the preponderance<sup>9</sup> in Syracuse, and by their influence<sup>10</sup> probably the sentence<sup>11</sup> against him was passed, under the grief<sup>12</sup> and wrath occasioned by the defeat of Cyzicus. As at Athens, under the pressure<sup>13</sup> of the Xerxeian<sup>14</sup> invasion, the energies<sup>15</sup> of all the citizens, rich and poor, young and old, had been called forth<sup>16</sup> for the repulsion of the common enemy, and had not been more than enough<sup>17</sup> to achieve it; as at Athens after the battles of Salamis and Plataea, so at Syracuse after the destruction of the Athenian

<sup>1</sup> μέλλειν.<sup>2</sup> disgraced.<sup>3</sup> μυρία with participle.<sup>4</sup> on which stood.<sup>5</sup> all who with their hands could reach.<sup>6</sup> use σημαίνειν ἐν τῷ σώματι and ὀνό-  
τατοι.<sup>7</sup> ὥθειν.<sup>8</sup> οἱ ἐναντιούμενοι.<sup>9</sup> use πλεονες.<sup>10</sup> δι' αὐτούς.<sup>11</sup> he was condemned.<sup>12</sup> gen. abs.<sup>13</sup> διὰ c. acc.<sup>14</sup> of Xerxes.<sup>15</sup> make 'citizens' subject.<sup>16</sup> ἐπαίρεσθαι (εἰς τό c. inf.).<sup>17</sup> not too many.

besiegers, the people, elate with the plenitude<sup>1</sup> of recent effort, and conscious that the late successful defense had been the joint<sup>2</sup> work of all, were in a state of animated democratic impulse,<sup>3</sup> eager for the utmost extension and equality of political rights.<sup>4</sup> Even before the Athenian siege, the government had been democratical;<sup>5</sup> a fact which Thucydides notices<sup>6</sup> as among the causes of the successful defense, by rendering<sup>7</sup> the citizens unanimous in resistance, and by preventing the besiegers from exciting intestine discontent. — GROTE.

### CXVII. DARIUS AND THE ATHENIANS

We may imagine<sup>8</sup> the wrath<sup>9</sup> with which the lord of so many nations must have heard,<sup>10</sup> nine years before the battle of<sup>11</sup> Marathon, that a strange nation towards the setting sun, called the Athenians, had dared to help his rebels in Ionia against him, and that they had plundered and burned the capital of one of his provinces. Before the burning of Sardis, Darius seems never to have heard of the existence of Athens; but his satraps in Asia Minor<sup>12</sup> had for some time seen Athenian refugees at their provincial courts<sup>13</sup> imploring assistance against their fellow-country-men. When Hippias was driven away from

<sup>1</sup> τὰ πολλὰ διαπράξαντες.

<sup>2</sup> use 'together.'

<sup>3</sup> use ἐπὶ ῥῆθαι πρὸς τὰ δημοκρατικά.

<sup>4</sup> that equality of rights (ἰσονομία) be spread to the utmost (ἐπὶ πλεῖστα).

<sup>5</sup> δημοκρατία.

<sup>6</sup> λέγειν.

<sup>7</sup> gen. abs.; the citizens resisting, etc.

<sup>8</sup> τεκμαίρεσθαι ἔξεστιν.

<sup>9</sup> make principal verb.

<sup>10</sup> participle.

<sup>11</sup> ἐν.

<sup>12</sup> omit.

<sup>13</sup> παρ' αὐτοῖς σατράπαις οὔσιν.

Athens, he and his adherents, after vainly seeking to be restored<sup>1</sup> by Spartan intervention,<sup>2</sup> had betaken themselves to Sardis, the capital of the satrapy of Artaphernes. There the banished tyrant (in the expressive words<sup>3</sup> of Herodotus) began every kind of agitation,<sup>4</sup> slandering the Athenians before<sup>5</sup> Artaphernes, and doing all he could to induce the satrap to place Athens in subjection<sup>6</sup> to him, as the tributary vassal<sup>7</sup> of King Darius. When the Athenians heard of his practices, they sent envoys to Sardis to remonstrate with the Persians against taking up the quarrel<sup>8</sup> of the Athenian refugees. — CREASY.

## CXVIII. ALGERNON SIDNEY

While hunting with this patriot in a royal park near the city, the king of France was so captivated<sup>9</sup> with the stranger's horse that he determined to possess it, and sent a messenger to ask the owner to name<sup>10</sup> the price and deliver the animal. This was the king's way of buying anything on which he had fixed covetous eyes,<sup>11</sup> and no one ever presumed<sup>12</sup> to refuse him. But this Englishman, to the surprise of the messenger and to the great indignation of the king, replied to the proposal<sup>13</sup> that his horse was not for sale. The haughty monarch caused a liberal price to be counted out, and sent it to the English-

<sup>1</sup> πάλιν καταστῆναι  
εἰς ἀρχήν.

<sup>2</sup> by the Spartans.

<sup>3</sup> use verb with ὥς.

<sup>4</sup> πάντα κινεῖν.

<sup>5</sup> πρὸς.

<sup>6</sup> καταστρέφεισθαι.

<sup>7</sup> σατράπης ὑποτελής.

<sup>8</sup> συμμαχεσθαι.

<sup>9</sup> pleased.

<sup>10</sup> say.

<sup>11</sup> ἐπιθυμῶν προσέβλεψε.

<sup>12</sup> dared.

<sup>13</sup> use participle.

man with a positive<sup>1</sup> order to accept the same and surrender the animal. An exile from his native land, where king and ministers were the paid<sup>2</sup> servants of the French monarch, he seemed to have no choice but to obey. But this was a man of heroic type.<sup>3</sup> With his own hand he killed the animal, saying, "My horse was born a free creature, has served free men, and shall not be mastered<sup>4</sup> by a king of slaves." Later he returned to his native land, having obtained pardon<sup>5</sup> from the king; but after six years he was put to death for his opposition to the monarchical form of government.<sup>6</sup>  
— SELECTED.

#### CXIX. TREACHEROUS TREATMENT OF A PRISONER

The citizens felt encouraged<sup>7</sup> by the results<sup>8</sup> of the day's work. Moreover, they already possessed such information concerning the condition of affairs in the camp of the enemy as gave them additional confidence.<sup>9</sup> A Spaniard, named Jeronimo, had been made prisoner and brought into the city. On receiving promise<sup>10</sup> of pardon, he had revealed many secrets concerning the position<sup>11</sup> and intentions of the besieging army. It is painful to add that the prisoner, notwithstanding his disclosures and the promise which had been made, was treacherously exe-

<sup>1</sup> use διαρρήδην.

<sup>2</sup> μισθωτός.

<sup>3</sup> ἡρωϊκὰ φρονῶν.

<sup>4</sup> get (as) master a king.

<sup>5</sup> ἄδεια or ἀμνηστία.

<sup>6</sup> τυραννίς.

<sup>7</sup> ἀνεθάρρησαν.

<sup>8</sup> having done such things.

<sup>9</sup> ὥστε ἔτι πλείω θαρρεῖν.

<sup>10</sup> they having promised.

<sup>11</sup> concerning the army where they were.



cuted. He begged hard for his life as he was led to the gallows,<sup>1</sup> offering fresh revelations,<sup>2</sup> which, however, after the ample communications<sup>3</sup> already made, were esteemed superfluous. Finding this of no avail, he promised his captors,<sup>4</sup> with perfect-simplicity,<sup>5</sup> to go down on his knees and worship the devil precisely<sup>6</sup> as they did, if<sup>7</sup> by so doing he might obtain mercy. It may be supposed that such a proposition<sup>8</sup> was not likely to gain additional favor for him in the eyes of these rigid Calvinists,<sup>9</sup> and the poor wretch was accordingly hanged. — MOTLEY.

## CXX. DION

It was not likely that Dion's conduct would pass without protest.<sup>10</sup> That protest came loudest<sup>11</sup> from Heraclides, who, so long as Dion had been acting in the real service of Syracuse, had opposed him, and who now again found himself<sup>12</sup> in opposition to him, when<sup>13</sup> opposition had become the side of patriotism as well as of danger.<sup>14</sup> Invited by Dion to attend the council, he declined, saying that he was now nothing more<sup>15</sup> than a private citizen, and would attend the public assembly along with the rest, a hint<sup>16</sup> which implied plainly as well as reasonably that Dion also ought

<sup>1</sup> πρὸς θάνατον.

<sup>2</sup> being willing to tell more.

<sup>3</sup> gen. abs., active.

<sup>4</sup> see § 138.

<sup>5</sup> εὐηθέστατα.

<sup>6</sup> ὡσαύτως ὥσπερ καὶ αὐτοί.

<sup>7</sup> εἴ πως *c. οὐδέ*.

<sup>8</sup> saying (or promising) he was not.

<sup>9</sup> οἱ περὶ τὰ θεῖα ζηλωταί.

<sup>10</sup> should do such things, no one speaking against.

<sup>11</sup> ἀντεῖπε δὲ μάλιστα.

<sup>12</sup> was opposing.

<sup>13</sup> ὅτε.

<sup>14</sup> φιλόπολι καὶ ἐπικίνδυνον.

<sup>15</sup> else.

<sup>16</sup> by which he showed (ἐδήλωσε).

to lay down his power,<sup>1</sup> now that the common enemy was put down. The surrender of Ortygia had produced strong excitement<sup>2</sup> among the Syracusans. They were impatient to demolish the dangerous stronghold erected in that islet by the elder Dionysius; they both hoped and expected to see the destruction of that splendid funeral-monument<sup>3</sup> which his son had built in his honor. Now of these measures, the first<sup>4</sup> was one of undeniable necessity,<sup>5</sup> which Dion ought to have consummated without a moment's delay; the second was compliance<sup>6</sup> with a popular antipathy, at that time natural, which would have served as an evidence that the old despotism stood condemned. Yet Dion did neither. — GROTE.

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## ORATORICAL

### CXXI

Before I go on, let me first ask you — and I think I have a perfect right<sup>7</sup> to make the request — that no one of you, because he thinks this man a public benefactor,<sup>8</sup> find my words disagreeable, and fail<sup>9</sup> to give me a just hearing, for by so doing you would act contrary to your oath, and you would make it useless for me to utter a single word.<sup>10</sup> The justice<sup>11</sup> of my request must be apparent to all of you. Let each one of you consider the

<sup>1</sup> ἐξίστασθαι τῆς ἀρχῆς.

<sup>2</sup> παράττειν.

<sup>3</sup> μνῆμα.

<sup>4</sup> τούτων τὸ μὲν.

<sup>5</sup> necessary.

<sup>6</sup> would have favored  
(χαρίζεσθαι) the people  
at that time naturally  
hating such things, and  
it would have.

<sup>7</sup> use δικαίωτος.

<sup>8</sup> εὐεργέτης τοῦ δήμου.

<sup>9</sup> so as not to hear me.

<sup>10</sup> anything.

<sup>11</sup> see § 108.

character<sup>1</sup> of the man, and whether he acted according to the laws or contrary to them; this and no more. When I show you his deeds and tell you how you have been deceived by him, you must look at the facts<sup>2</sup> themselves and see whether what I am saying is true or not. And in all that I say, look at my reasoning itself, whether I put<sup>3</sup> it rightly or not. If you give me a hearing<sup>4</sup> in this way, you yourselves will be best able to understand what you should have in mind; and I shall be able to make my explanation<sup>5</sup> as I desire, and shall not have to feel that, in a city which boasts<sup>6</sup> of its excellent laws, those laws are rendered<sup>7</sup> useless because the judges do not follow<sup>8</sup> them. —

*Paraphrase from DEMOSTHENES.*

## CXXII

I very much regret it should have been thought necessary to suggest to you that I am brought here to hurry you against the law and beyond the evidence. I hope I have too much regard<sup>9</sup> for justice, and too much respect<sup>10</sup> for my own character,<sup>11</sup> to attempt either; and were I to make such an attempt, I am sure that in this court nothing can be carried<sup>12</sup> against the law; and that gentlemen intelligent and just as<sup>13</sup> you are, are not by any power<sup>14</sup> to be

<sup>1</sup> use ποῖος.

<sup>2</sup> τὰ γεγενημένα.

<sup>3</sup> ποιοῦμαι.

<sup>4</sup> hear.

<sup>5</sup> ἐξηγεῖσθαι.

<sup>6</sup> μέγα φρονεῖν ἐπὶ *c. dat.*

<sup>7</sup> γίγνεσθαι.

<sup>8</sup> πείθεσθαι.

<sup>9</sup> μᾶλλον αἰδοῦμαι.

<sup>10</sup> περὶ πλεονος ποιοῦμαι, see § 48.

<sup>11</sup> δόξα.

<sup>12</sup> it is not possible to persuade the judges, etc.

<sup>13</sup> οἶος.

<sup>14</sup> ἀνάγκη.

hurried beyond the evidence. Though I could well have wished to shun this occasion,<sup>1</sup> I have not felt<sup>2</sup> at liberty<sup>3</sup> to withhold my professional assistance,<sup>4</sup> when it is supposed that I might be, in some degree, useful in investigating and discovering the truth respecting this most extraordinary murder. It has seemed to be a duty,<sup>5</sup> incumbent on me as on every other citizen, to do my best and my utmost to bring to light the perpetrators of this crime. Against the prisoner at the bar, as an individual,<sup>6</sup> I cannot have the slightest prejudice. I would not do him the smallest injustice. But I do not affect to be indifferent to the discovery and the punishment of this deep<sup>7</sup> guilt. — WEBSTER.

## CXXIII

There are in this house,<sup>8</sup> sir,<sup>9</sup> many persons to whom I might, upon every principle<sup>10</sup> of equity, fairness, and reason, object<sup>11</sup> as judges to decide upon my cause, not merely from their acknowledged enmity to me, to my friends, and to my politics,<sup>12</sup> but from their particular<sup>13</sup> conduct upon this particular<sup>13</sup> occasion. To a noble lord who spoke early<sup>14</sup> in this debate, I might rightly object as a judge to try me, who, from the fullness<sup>15</sup> of his prejudice<sup>16</sup> to me and predi-

<sup>1</sup> δίκη.<sup>2</sup> δοκεῖν.<sup>3</sup> ἐξεῖναι.<sup>4</sup> not to become an advocate.<sup>5</sup> δεῖν.<sup>6</sup> αὐτός.<sup>7</sup> great.<sup>8</sup> 'here,' or use ἐκκλησία.<sup>9</sup> omit, or say ὦ ἄνδρες.<sup>10</sup> use superl. of ἐπιεικῶς, δικαίως, and εὐλόγως.<sup>11</sup> οὐ δέχομαι, or οὐκ ἐθέλω δέχεσθαι.<sup>12</sup> use πολιτεύματα.<sup>13</sup> use μάλιστα and νῦν δέ.<sup>14</sup> at the beginning of.<sup>15</sup> πλεῖστα.<sup>16</sup> use 'dislike' and 'like.'



lection for my opponents, asserts things in direct defiance<sup>1</sup> of the evidence which has been given at your bar.<sup>2</sup> The noble lord repeats again that tricks were used at my side<sup>3</sup> in the election, although he very properly omits the epithet which preceded<sup>4</sup> that term when he used it in a former debate. But does it appear in evidence that any tricks were practised on my part? Not a word. Against him, therefore, who, in the teeth<sup>5</sup> of the depositions on your table, is prompted<sup>6</sup> by his enmity toward me to maintain what the evidence (the ground<sup>7</sup> this House is supposed to go upon) absolutely denies, I might object with infinite propriety<sup>8</sup> as a judge in this cause. — Fox.

## CXXIV

We have gained, then, a rank<sup>9</sup> and authority<sup>10</sup> in Europe such as, for the life of the longest liver<sup>11</sup> of those who now hear me, must place his country upon an eminence which no probable<sup>12</sup> reverses<sup>13</sup> can shake. We have gained, or rather we have recovered, a splendor<sup>14</sup> of military glory which places us by the side<sup>15</sup> of the greatest military nations in the world. At the beginning of the war, while there was not a British bosom that did not beat<sup>16</sup>

<sup>1</sup> ἐναντιώτατα.

<sup>2</sup> ‘to you’ or ‘before you.’

<sup>3</sup> those on my side used.

<sup>4</sup> he said in addition.

<sup>5</sup> βία τῶν ὑμῖν μεμαρτυρημένων.

<sup>6</sup> on account of.

<sup>7</sup> persuaded by which it votes.

<sup>8</sup> εὐπρεπέστατα.

<sup>9</sup> ἀξίωμα.

<sup>10</sup> δύναμις.

<sup>11</sup> μακροβιώτατος.

<sup>12</sup> use γενόμενος.

<sup>13</sup> συμφορά or ἀτυχία.

<sup>14</sup> use λαμπρός.

<sup>15</sup> makes equal to.

<sup>16</sup> πηδᾶν; make ‘heart’ the subject.

with rapture at the exploits<sup>1</sup> of our navy, there were few who would not have been contented to compromise<sup>2</sup> for<sup>3</sup> that reputation alone; to claim the sea as exclusively<sup>4</sup> our province,<sup>5</sup> and to leave to France and the other continental powers<sup>6</sup> the struggle for superiority<sup>7</sup> by land. That fabled deity, whom I see portrayed upon the wall, was considered as the exclusive<sup>4</sup> patron of British prowess in battle; but, in seeming accordance with the beautiful fiction of ancient mythology, our Neptune, in the heat<sup>8</sup> of contest, smote the earth with his trident, and up sprang the fiery war-horse, the emblem of military power. —  
CANNING.

## CXXV

In many places<sup>9</sup> the colonies already begin to feel the effects<sup>10</sup> of their resistance to government. Interest<sup>11</sup> very soon divides mercantile people; and, although there may be some mad, enthusiastic, or ill-designing<sup>12</sup> people in the colonies, yet I am convinced that the greatest bulk,<sup>13</sup> who have understanding<sup>14</sup> and property, are still well-affected<sup>15</sup> to the mother country. You have, my Lords,<sup>16</sup> many friends still in the colonies; and take care that you do

<sup>1</sup> ἀγώνισμα.

<sup>2</sup> συμβαίνειν or συγχωρεῖν.

<sup>3</sup> so as to have.

<sup>4</sup> use μόνος.

<sup>5</sup> ours.

<sup>6</sup> βασιλεία.

<sup>7</sup> which should be superior.

<sup>8</sup> midst.

<sup>9</sup> πολλαχού.

<sup>10</sup> what results (περιγίγνεσθαι) for them resisting.

<sup>11</sup> τὸ ἰδίᾳ συμφέρον.

<sup>12</sup> ἐπίβουλος.

<sup>13</sup> most.

<sup>14</sup> νοῦς.

<sup>15</sup> εὐνοεῖν.

<sup>16</sup> ὧ ἄνδρες (βουλευταί).

not, by abdicating your own authority, desert them and yourselves, and lose them forever.

In all popular tumults, the worst men bear the sway<sup>1</sup> at first. Moderate and good men are often silent for fear or modesty, who, in good time,<sup>2</sup> may declare themselves.<sup>3</sup> Those who have any property to lose are sufficiently alarmed already at the progress of these public violences and violations<sup>4</sup> to which every man's dwelling, person, and property are hourly exposed.<sup>5</sup> Numbers of such valuable men and good subjects are ready and willing to declare themselves for the support of government in due time, if government does not fling away its own authority. — LORD MANSFIELD.

## CXXVI

The means<sup>6</sup> proposed by the noble lord<sup>7</sup> for carrying his ideas into execution, I think, indeed, are very indifferently suited<sup>8</sup> to the end;<sup>9</sup> and this I shall endeavor to show you before I sit down. But, for the present, I take my ground<sup>10</sup> on the admitted principle.<sup>7</sup> I mean to give peace. Peace implies<sup>11</sup> reconciliation; and, where there has been material<sup>12</sup> dispute, reconciliation does in a manner always imply concession on the one part or on the other. In this state of things I make no difficulty<sup>13</sup> in

<sup>1</sup> κρατεῖν.

<sup>2</sup> ἐν δέοντι.

<sup>3</sup> γνώμην ἀποφαινεσθαι.

<sup>4</sup> λύμῃ or λώβῃ.

<sup>5</sup> are constantly violated (βιάζεσθαι).

<sup>6</sup> ἃ εἴρηκεν.

<sup>7</sup> omit.

<sup>8</sup> ἤκιστ' ἐπιτήδεια.

<sup>9</sup> πρὸς ταῦτα.

<sup>10</sup> give sense.

<sup>11</sup> there is no peace unless, etc.

<sup>12</sup> ὄντως.

<sup>13</sup> do not hesitate.

affirming that the proposal ought to originate<sup>1</sup> from us. Great and acknowledged force<sup>2</sup> is not impaired, either in effect<sup>3</sup> or in opinion,<sup>4</sup> by an unwillingness to exert itself. The superior power may offer peace, with honor and with safety. Such an offer<sup>2</sup> from such a power will be attributed<sup>5</sup> to magnanimity. But the concessions<sup>6</sup> of the weak are concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior, and he loses forever that time and those chances which, as they happen to all men, are the strength and resources of all inferior power. — BURKE.

## CXXVII

Suppose I was ambassador from the French Directory,<sup>7</sup> and the honorable baronet<sup>8</sup> was ambassador from Great Britain, and I were to say to him, "Will you give up all you have gained; it would only be a handsome thing in you as an Englishman, and no ungenerous use<sup>9</sup> shall be made of it?" would the honorable baronet expect me, as a French ambassador, to say, "I am instructed,<sup>10</sup> from the good nature<sup>11</sup> of the Directory, to say you have acted handsomely, and I now return what you have so generously<sup>12</sup> given?" Should we not be called children and drivellers<sup>13</sup>

<sup>1</sup> we ought to be the first to propose.

<sup>2</sup> use personal subject: οἱ ὁμολογοῦ-  
μένως μέγα δυνάμενοι.

<sup>3</sup> τῷ ὄντι.

<sup>4</sup> add 'of the others.'

<sup>5</sup> considered to be magnanimous.

<sup>6</sup> what the weak concede they.

<sup>7</sup> οἱ ἄρχοντες τῆς Γαλατίας.

<sup>8</sup> say ὁ εὐγενής.

<sup>9</sup> use καταχρησθαι.

<sup>10</sup> commanded.

<sup>11</sup> use adj.

<sup>12</sup> ἀφθόως.

<sup>13</sup> fools.



if we should act in this manner? And, indeed, the French government could be nothing but children and drivellers if they could suppose that we should have acceded<sup>1</sup> to such a proposal. \*But they are bound,<sup>2</sup> it seems, by sacred treaties. They are bound by immutable laws. They are sworn, when they make peace, to return everything to their allies. And who shall require of France, for the safety of Europe, to depart<sup>3</sup> from its own pretensions<sup>4</sup> to honor and independence? — PITT.

## CXXVIII

Such a man would consider himself as a guardian of the laws. Willing to support the just measures of government, but determined to observe the conduct of the minister with suspicion, he would oppose the violence of faction with as much firmness as the encroachments<sup>5</sup> of prerogative. He would be as little capable of bargaining with the minister for places<sup>6</sup> for himself or his dependents,<sup>7</sup> as of descending to mix himself in the intrigues<sup>8</sup> of opposition.<sup>9</sup> Whenever an important question<sup>10</sup> called<sup>11</sup> for his opinion in Parliament, he would be heard, by the most profligate minister, with deference<sup>12</sup> and respect. His authority would either sanctify or disgrace the measures of gov-

<sup>1</sup> δέχεσθαι.

<sup>2</sup> ἔνοχος *c. dat.*

<sup>3</sup> cease.

<sup>4</sup> ἀντιποιεῖσθαι.

<sup>5</sup> use οἱ κύριοι πολλὰ σφετεριζόμενοι (or οἰκειούμενοι).

<sup>6</sup> τιμαί.

<sup>7</sup> those under him.

<sup>8</sup> παρασκευή or σκευωρία.

<sup>9</sup> put concretely.

<sup>10</sup> see § 137.

<sup>11</sup> δεῖσθαι.

<sup>12</sup> translate the two words by 'respecting much.'

ernment. The people would look up to him as to their protector, and a virtuous prince would have one honest man in his dominions,<sup>1</sup> in whose integrity<sup>2</sup> and judgment he might safely confide. If it should be the will of Providence to afflict<sup>3</sup> him with domestic misfortune, he would submit<sup>4</sup> to the stroke with feeling, but not without dignity. He would consider the people as his children, and receive a generous,<sup>5</sup> heart-felt consolation in the sympathizing tears and blessings of his country. — JUNIUS.

## CXXIX

You cannot conciliate<sup>6</sup> America by your present measures.<sup>7</sup> You cannot subdue her by your present or by any measures. What, then, can you do? You cannot conquer; you cannot gain; but you can address; you can lull the fears and anxieties of the moment into an ignorance of the danger that should produce<sup>8</sup> them. But, my Lords, the time demands the language of truth. We must not now apply the flattering unction<sup>9</sup> of servile compliance or blind complaisance.<sup>10</sup> In a just and necessary war, to maintain the rights or honor of my country, I would strip the shirt from my back to support it. But in such a war as this, unjust in its principle,<sup>11</sup> impracticable<sup>12</sup>

<sup>1</sup> empire.

<sup>2</sup> being just and sensible.

<sup>3</sup> *πιέζειν*.

<sup>4</sup> *καρτερεῖν*: omit 'stroke.'

<sup>5</sup> use *πολλά* and *ἐκ τῆς καρδίας*,  
and make 'country' the subject.

<sup>6</sup> make well-disposed.

<sup>7</sup> *βουλεύματα*.

<sup>8</sup> so as to become ignorant of the  
danger which should frighten them.

<sup>9</sup> use flattery.

<sup>10</sup> use *πειθόμενος* and *χαριζόμενος*.

<sup>11</sup> *ὑπόθεσις*.

<sup>12</sup> *ἀμήχανος* or *ἀδύνατος*.

in its means, and ruinous<sup>1</sup> in its consequences, I would not contribute a single effort<sup>2</sup> nor a single shilling. I do not call for vengeance<sup>3</sup> on the heads<sup>4</sup> of those who have been guilty; I only recommend to them to make their retreat. Let them walk off; and let them make haste, or they may be assured that speedy and condign punishment will overtake them. — LORD CHATHAM.

## CXXX

Gentlemen, a resolution<sup>5</sup> has been put<sup>6</sup> in my hands which I shall move<sup>7</sup> with pleasure. That resolution sets forth in emphatic language<sup>8</sup> a truth<sup>9</sup> of the highest importance; namely,<sup>4</sup> that the present corn<sup>10</sup> laws press with special severity upon the poor. There was a time, gentlemen, when politicians were not ashamed to defend the corn laws merely as contrivances for putting<sup>6</sup> the money of the many in the pockets<sup>4</sup> of the few. We must — so these men reasoned<sup>11</sup> — have a powerful and opulent class of grantees, the rent of land must be kept up;<sup>12</sup> and that the rent of land may be kept up, the price of bread must be kept up. There may still be people who think thus, but they wisely keep their thoughts to themselves. Nobody now ventures to say in public that ten thousand families ought to be put on short allowance<sup>12</sup>

<sup>1</sup> ruining everything in time.

<sup>2</sup> ἔργον.

<sup>3</sup> do not ask (ἀξιῶ) to take vengeance.

<sup>4</sup> omit.

<sup>5</sup> ψήφισμα.

<sup>6</sup> δίδοναι.

<sup>7</sup> γράφω.

<sup>8</sup> σαφῶς.

<sup>9</sup> see § 137.

<sup>10</sup> περὶ τοῦ σίτου.

<sup>11</sup> λογίζεσθαι.

<sup>12</sup> give the sense.

of food in order that one man may have a fine stud<sup>1</sup> and a fine picture gallery.<sup>2</sup> Our monopolists<sup>3</sup> have changed their ground.<sup>4</sup> They have turned philanthropists. Their hearts bleed<sup>5</sup> for the misery of the poor laboring man. They constantly tell us that the cry against the corn laws has been raised by the capitalists. — MACAULAY.

## CXXXI

We are arrived after many struggles, after a deliverance almost miraculous, and such a one as no nation hath reason to expect twice, and after having made some honest<sup>6</sup> improvements in the advantages of our new constitution, very near to that full security under<sup>7</sup> which men who are free, and solicitous to continue so, may sit down, not without watchfulness,<sup>8</sup> for that is never to be suffered to relax under such a government as ours, but without anxiety. The sum,<sup>9</sup> therefore, of all these discourses<sup>10</sup> and of all our exhortations to one another is, and ought to be, that we should not stop in so important a work. It was begun at the revolution;<sup>11</sup> but he who thinks that it was perfected then, or hath been perfected since, will find himself much mistaken. The foundation was laid then. We proceeded for some time after that, like the Jews in rebuilding their temple; we carried on the holy work with one hand, and held our swords in the other to defend it.

<sup>1</sup> horses.<sup>2</sup> πινακοθήκη.<sup>3</sup> say 'μονοπωλῆς.'<sup>4</sup> τάξις.<sup>5</sup> they are grieved at heart.<sup>6</sup> genuine.<sup>7</sup> in.<sup>8</sup> φυλακή.<sup>9</sup> κεφάλαιον.<sup>10</sup> λόγοι.<sup>11</sup> when the constitution was changed.



That distraction,<sup>1</sup> that danger, is over, and we betray the cause<sup>2</sup> of liberty without any color<sup>3</sup> of excuse if we do not complete the glorious building which will last to ages yet remote if it be once finished. — BOLINGBROKE.

## CXXXII

When a country is invaded,<sup>4</sup> the militia<sup>5</sup> are ready to appear in its defense; they march into the field with that fortitude<sup>6</sup> which a consciousness of the justice of their cause inspires; they do not jeopard<sup>7</sup> their lives for a master who considers them only as the instruments of his ambition, and whom they regard only as the daily dispenser of the scanty pittance<sup>8</sup> of bread and water. No, they fight for their houses, their lands, for their wives, their children, for all who claim the tenderest<sup>9</sup> names and are held dearest in their hearts; they fight *pro aris et focis*, for their liberty, and for themselves, and for their God. And let it not offend, if I say that no militia ever appeared in more flourishing condition than that of this province now doth; and pardon me if I say — of this town in particular — I mean not to boast; I would not excite envy, but manly emulation. We have all one common cause;<sup>10</sup> let it therefore be our only contest who shall most contribute to the security of the liberties<sup>11</sup> of

<sup>1</sup> παραχή.

<sup>2</sup> τό.

<sup>3</sup> having no excuse whatever.

<sup>4</sup> when the enemy invade.

<sup>5</sup> οἱ ἐκ τοῦ καταλόγου (ὀπλῖται).

<sup>6</sup> render the whole sentence concretely.

<sup>7</sup> κινδυνεύειν.

<sup>8</sup> omit, or say 'μέρος.'

<sup>9</sup> οἰκείος.

<sup>10</sup> κοινῇ πράττειν.

<sup>11</sup> use singular.

America. And may the kind Providence<sup>1</sup> which has watched over this country from her infant state<sup>2</sup> still enable<sup>3</sup> us to defeat our enemies. — JOHN HANCOCK.

## CXXXIII

I am very much at a loss to know by what figure of rhetoric<sup>4</sup> the inhabitants of this province can be called free subjects when they are obliged to obey implicitly<sup>5</sup> such laws as are made for them by men three thousand miles off, whom they know not, and whom they never empowered<sup>6</sup> to act for them, or how they can be said to have property, when a body<sup>7</sup> of men over whom they have not the least control, and who are not in any way accountable<sup>8</sup> to them, shall oblige them to deliver up part or the whole of their substance,<sup>9</sup> without even asking their consent;<sup>10</sup> and yet whoever pretends that the late<sup>11</sup> acts<sup>12</sup> of the British Parliament<sup>13</sup> for<sup>7</sup> taxing America ought to be deemed binding upon us, must admit at once that we are absolute slaves, and have no property of our own; or else that we may be freemen, and at the same time under a necessity of obeying the arbitrary<sup>14</sup> commands of those over whom we have no control or influence, and that we may have property of

<sup>1</sup> God being kind.

<sup>2</sup> from the beginning.

<sup>3</sup> δοῦναι.

<sup>4</sup> σχῆμα ῥητορικόν.

<sup>5</sup> ἀπλῶς.

<sup>6</sup> ἐξουσίαν διδόναι.

<sup>7</sup> omit.

<sup>8</sup> who must not render account.

<sup>9</sup> τὰ ὄντα.

<sup>10</sup> whether they will allow.

<sup>11</sup> recent.

<sup>12</sup> ψήφισμα.

<sup>13</sup> say ‘δημος.’

<sup>14</sup> use βιαίως.

our own which is entirely at the disposal<sup>1</sup> of another. Such gross absurdities,<sup>2</sup> I believe, will not be relished<sup>3</sup> in this enlightened age.<sup>4</sup> — JOSEPH WARREN.

## PLATONIC

## CXXXIV

With transport did Demeter receive back her lost<sup>5</sup> daughter, and the faithful Hecate sympathized<sup>6</sup> in the delight felt by both at the reunion.<sup>1</sup> It was an easier undertaking to reconcile her with the gods. Her mother Rhea, sent down expressly<sup>7</sup> by Zeus, descended from Olympus on the fertile Rharian plain, then smitten with barrenness<sup>8</sup> like the rest of the earth; she succeeded in appeasing<sup>9</sup> the indignation<sup>10</sup> of Demeter, who consented again to put forth her relieving hand.<sup>11</sup> The buried seed came up in abundance,<sup>12</sup> and the earth was covered<sup>13</sup> with fruit and flowers. She would have wished to retain Persephone constantly with her; but this was impossible, and she was obliged to consent that her daughter should go down for one third of each year to the house of Hades, departing from her every spring at the time when the seed is sown. She then revisited Olympus, again to dwell with the gods; but before her departure she communicated to the

<sup>1</sup> use verb.

<sup>2</sup> τὰ τοιαῦτα ἀλογώτατα ὄντα.

<sup>3</sup> κεχαρισμένος or ἐν ἡδονῇ.

<sup>4</sup> τοῖς νῦν οὕτω σοφοῖς οὖσιν.

<sup>5</sup> ἀρπασθεῖσα (pred. position).

<sup>6</sup> συνῆδεσθαι.

<sup>7</sup> ἐπέτηδες.

<sup>8</sup> use adj.

<sup>9</sup> καταπράννειν.

<sup>10</sup> participle.

<sup>11</sup> see § 116; use

ὠφέλοῦσα with the subject.

<sup>12</sup> πολλός.

<sup>13</sup> filled.

daughters of Keleos, and to Keleos himself, together with Triptolemus, Diocles, and Eumolpus, the divine service<sup>1</sup> and the solemnities<sup>2</sup> which she required to be observed<sup>3</sup> in her honor. And thus began the venerable mysteries of Eleusis, at her special<sup>4</sup> command. — GROTE.

## CXXXV

With regard to the kind of war to be chosen, the fable of Perseus propounds<sup>5</sup> three very wholesome and important precepts.<sup>6</sup> The first is not to make too great a point<sup>7</sup> of subjugating the neighboring nations. For the method<sup>8</sup> of enlarging a patrimony<sup>9</sup> and empire is not the same. In private estates contiguity<sup>10</sup> of lands is taken into account, but in the extension of empire, occasion<sup>11</sup> and facility<sup>12</sup> for making war and fruit of conquest ought to be regarded in place of<sup>13</sup> contiguity. And therefore Perseus, though in the East, did not shrink<sup>14</sup> from an expedition even to the far West. Of this there is a notable instance<sup>15</sup> in the different modes of war practiced by Philip and Alexander, father and son. The former, engaging in wars with neighboring countries, after much exertion and danger (for both at other times, and especially at Chaeronea, he was

<sup>1</sup> τὰ ιερά.

<sup>2</sup> πομπή.

<sup>3</sup> ποιεῖν.

<sup>4</sup> she herself commanding.

<sup>5</sup> what kind . . . the fable teaches.

<sup>6</sup> neut. pl. of adj.

<sup>7</sup> περὶ πλείστου ποιέσθαι.

<sup>8</sup> not in the same way, etc.

<sup>9</sup> κληρονομία.

<sup>10</sup> give the sense.

<sup>11</sup> δεῖ καιρὸν σκοπεῖν.

<sup>12</sup> whether it is easy . . . and one will acquire (προσκτησθαι).

<sup>13</sup> but not.

<sup>14</sup> hesitate to make an exp.

<sup>15</sup> this P. and A. showed, so ᾧς to become known (γνώριμον) to all.



reduced to extreme peril), added a few cities to his empire, whereas Alexander, with wise boldness,<sup>1</sup> undertaking a distant expedition into Persia, subjugated an infinite number<sup>2</sup> of nations, and suffered more by his marches than his battles. — *Translation from* BACON.

## CXXXVI

*Euphranor.* Socrates suspected your men of pleasure<sup>3</sup> were such<sup>4</sup> through ignorance.

*Lysicles.* Ignorance of what?

*Euph.* Of the art of computing. It was his opinion that rakes cannot reckon. And that for want of this skill they make wrong judgments about pleasure, on the right choice<sup>5</sup> of which their happiness depends.

*Lys.* I do not understand you.

*Euph.* Do you grant that sense perceiveth only sensible things?

*Lys.* I do.

*Euph.* Sense perceiveth only things present?

*Lys.* This too I grant.

*Euph.* Future pleasures, therefore, and pleasures of the understanding<sup>6</sup> are not to be judged of by actual<sup>7</sup> sense?

*Lys.* They are not.

*Euph.* Those, therefore, who judge of pleasure by sense may find<sup>8</sup> themselves mistaken at the end of the account.<sup>9</sup> To make a right computation, should you not consider all

<sup>1</sup> wisely daring to make.

<sup>5</sup> choosing rightly it

<sup>7</sup> of the body.

<sup>2</sup> μυρίοι.

is possible for them to

<sup>8</sup> use perfect (poten-

<sup>3</sup> οἱ ἡττοῦς ὄντες ἡδονῆς.

be happy.

tial) of 'be mistaken.'

<sup>4</sup> ἡττάσθαι.

<sup>6</sup> νοῦς.

<sup>9</sup> τελευτῶντες.

the faculties, and all kinds<sup>1</sup> of pleasure, taking into your account the future as well as the present, and rating them all according to their true value? — BERKELEY.

## CXXXVII

Socrates, I am credibly informed,<sup>2</sup> never called Meletus a strange man, as thou recordest, for accusing him of thinking the sun stone, the moon earth, instead of gods; telling him before the judges that such an accusation ought rather to have been brought against Anaxagoras, whose treatise<sup>3</sup> to this purport was sold at the theater for a drachma. Never did Socrates say that he might fairly<sup>4</sup> be laughed to scorn<sup>5</sup> if he ever had countenanced<sup>6</sup> so absurd a doctrine. Now, Plato, although in thy work on the Laws thou art explicit<sup>7</sup> in thy declaration that sun and moon are deities, Anaxagoras denied the fact, and Socrates never asserted it. In this misrepresentation of thine regarding the friend of Pericles, there was little harm<sup>8</sup> beyond the falsehood; for Anaxagoras was dead, and hemlock might be growing on his grave, but could not reach his heart, or even his extremities. When I was a youngster I often tried to throw a stone over the moon, unsuspecting that it was a goddess: had it been, she must be the best-tempered<sup>9</sup> of all in heaven, or she would have sent the stone back<sup>10</sup> on my head for my impiety. — LANDOR.

<sup>1</sup> omit.

<sup>2</sup> παρ' ἀξιοπίστου μανθάνειν.

<sup>3</sup> book teaching such things.

<sup>4</sup> δικάως.

<sup>5</sup> καταγελάειν.

<sup>6</sup> εἰ ἤξιωσεν οὕτω γελοῖα διδάσκειν.

<sup>7</sup> ἐναργῶς with verb.

<sup>8</sup> saying not rightly thou didst little harm except.

<sup>9</sup> εὐκολώτατος.

<sup>10</sup> πάλιν βάλλειν.

## CXXXVIII

*Alciphron.* Truth is the only divinity that I adore. Wherever truth leads, I shall follow.

*Euphranor.* You have, then, a passion for truth.

*Alc.* Undoubtedly.

*Euph.* For all truths?

*Alc.* For all.

*Euph.* To know or to publish them?

*Alc.* Both.

*Euph.* What! Would you undeceive<sup>1</sup> a child that was taking<sup>2</sup> physic? Would you officiously<sup>3</sup> set an enemy right<sup>4</sup> that was making a wrong attack? Would you help<sup>5</sup> an enraged man to his sword?

*Alc.* In such cases common sense<sup>6</sup> directs one how to behave.

*Euph.* Common sense, it seems then, must be consulted whether a truth be salutary or hurtful, fit<sup>7</sup> to be declared or concealed.

*Alc.* How? you would have me conceal and stifle<sup>8</sup> the truth, and keep it to myself? Is this what you aim at?

*Euph.* I only make a plain inference from<sup>9</sup> what you grant. As for myself, I do not believe your opinions true. And although you do, you should not therefore, if you would appear consistent<sup>10</sup> with yourself, think it necessary

<sup>1</sup> tell how it is being deceived.

<sup>2</sup> drinking.

<sup>3</sup> πολλά (or περιττὰ) ποιῶν.

<sup>4</sup> teach to attack rightly.

<sup>5</sup> give.

<sup>6</sup> σύνεσις or φρόνησις.

<sup>7</sup> οἶος.

<sup>8</sup> σβεννύναι.

<sup>9</sup> εἰκότα συλλογίζεσθαι ἐκ.

<sup>10</sup> ὁμολογεῖν.

or wise to publish hurtful truths. What service<sup>1</sup> can it do mankind to lessen the motives<sup>2</sup> to virtue, or what damage to increase them? — BERKELEY.

## CXXXIX

On his way home to Athens, Theseus stopped at Delos, where he offered a grateful sacrifice to Apollo for his escape. It had been concerted<sup>3</sup> with his father Aegeus that, if he succeeded in his enterprise against the Minotaur, he should, on his return, hoist white sails in his ship in place of the black canvas<sup>4</sup> which she habitually<sup>5</sup> carried when employed<sup>6</sup> on the mournful embassy<sup>7</sup> to Crete. But Theseus forgot to make the change of sails; so that Aegeus, seeing the ship return with her equipment of mourning unaltered,<sup>8</sup> was impressed with the sorrowful conviction<sup>9</sup> that his son had perished, and cast himself into the sea. The ship which made this voyage was preserved<sup>10</sup> by the Athenians with careful solicitude, being constantly repaired with new timbers, down to the time<sup>11</sup> of the Phalerian Demetrius; every year she was sent from Athens to Delos with a solemn sacrifice and specially nominated envoys.<sup>12</sup> The priest of Apollo decked her stem with garlands before she quitted the port, and during the time which elapsed<sup>13</sup> until

<sup>1</sup> ὠφελεῖν.

<sup>2</sup> τὰ προτρέποντα εἰς.

<sup>3</sup> συμβαλίνειν.

<sup>4</sup> ἀντὶ τῶν μελάνων.

<sup>5</sup> εἰωθέναι.

<sup>6</sup> being.

<sup>7</sup> πλοῦς.

<sup>8</sup> the black sails remaining in place (κατὰ χῶραν).

<sup>9</sup> sorrowing was persuaded.

<sup>10</sup> the Athenians preserving earnestly took care of.

<sup>11</sup> omit.

<sup>12</sup> envoys (θεωροί) appointed for this very purpose (ἐπ' αὐτὸ τοῦτο).

<sup>13</sup> ἐν τῷ μεταξὺ χρόνῳ.



her return the city was understood<sup>1</sup> to abstain from all acts carrying with them public impurity,<sup>2</sup> so that it was unlawful to put to death any person even under formal<sup>3</sup> sentence by the dikastery. — GROTE.

## CXL

In one of the most celebrated republics of antiquity, Athens, senators and magistrates were chosen by lot; and sometimes the lot fell fortunately.<sup>4</sup> Once, for example, Socrates was in office. A cruel and unjust proposition was made<sup>5</sup> by a demagogue. Socrates resisted it at the hazard of his own life.<sup>6</sup> There is no event in Grecian history more interesting than that noble resistance.<sup>7</sup> Yet who would have officers appointed by lot because the accident of lot may have given to a great and good man a power which he would probably never have attained in any other way? We must judge, as I said, by the general tendency<sup>8</sup> of the system. No person can doubt that a House of Commons<sup>9</sup> chosen freely by the middle class<sup>10</sup> will contain very many able men. I do not say that precisely the same able men who would find their way<sup>11</sup> into the present House of Commons will find their way into the reformed House; but that is not the

<sup>1</sup> νόμιμον ἦν.

<sup>2</sup> ἀνόσιος.

<sup>3</sup> καὶ δὴ *c. part.*

<sup>4</sup> καλῶς.

<sup>5</sup> γυνώμην εἰπεῖν.

<sup>6</sup> to die.

<sup>7</sup> nothing is told by the Greek historians more interesting (ἥδιον ἀκούειν) than.

<sup>8</sup> examining the laws, what sort of men for the most part they produce.

<sup>9</sup> say ‘βουλή.’

<sup>10</sup> ὁ δῆμος.

<sup>11</sup> γένεσθαι (*c. gen.*).

question.<sup>1</sup> No particular<sup>2</sup> man is necessary to the state. We may depend<sup>3</sup> upon it that, if we provide the country with popular institutions,<sup>4</sup> those institutions will provide it with great men. — MACAULAY.

## CXLI

*Murray.* It seems to me that we are not angry at a man for controverting an opinion which we believe and value; we rather pity him.

*Johnson.* Why, sir, to be sure when you wish a man to have that belief which you think is of infinite<sup>5</sup> advantage, you wish well<sup>6</sup> to him; but your primary<sup>7</sup> consideration<sup>8</sup> is your own quiet. If a madman were to come into this room with a stick in his hand, no doubt we should pity the state of his mind;<sup>9</sup> but our primary consideration would be to take care of ourselves. We should knock him down first, and pity him afterward. No, sir; every man will dispute with great good humor<sup>10</sup> upon a subject in which he is not interested. I will dispute very calmly upon the probability<sup>11</sup> of another man's son being hanged; but if a man zealously enforces<sup>12</sup> the probability that my own son will be hanged, I shall certainly not be in good humor with him.

<sup>1</sup> οὐ περὶ τούτου ὁ λόγος.

<sup>2</sup> no man is distinguished (διώρι-  
σται) so as to be.

<sup>3</sup> εὖ εἰδέναι.

<sup>4</sup> νόμοι δημοτικοί, or νόμοι ὑπὲρ τοῦ  
δήμου κείμενοι.

<sup>5</sup> use superlative of χρήσιμος.

<sup>6</sup> εὐνοεῖν.

<sup>7</sup> use πρῶτον.

<sup>8</sup> see to it that.

<sup>9</sup> him for his madness.

<sup>10</sup> εὐκολος.

<sup>11</sup> about the son, whether it is  
likely.

<sup>12</sup> δῦσχυρίζεσθαι.

*Murray.* But, sir, truth will always bear<sup>1</sup> an investigation.

*Johnson.* Yes, sir; but it is painful to be forced to defend it. Consider, sir, how you should like, though conscious of your innocence, to be tried before a jury for a capital<sup>2</sup> crime once a week!<sup>3</sup> — BOSWELL.

## CXLII

“We think,” said Euphranor, “that it is praiseworthy to clear and subdue the earth, to tame brute animals, to fashion the outsides of men, provide sustenance for their bodies, and cure their maladies. But what is all this in comparison<sup>4</sup> of that most excellent and useful undertaking — to free<sup>5</sup> mankind from their errors and to improve and adorn their minds? For things of less merit<sup>6</sup> towards the world, altars have been raised and temples built in ancient times.”

“Too many<sup>7</sup> in our days,” replied Alciphron, “are such fools as not to know<sup>8</sup> their best benefactors from their worst enemies. They have a blind<sup>9</sup> respect for those who enslave them, and look upon their deliverers as a dangerous sort<sup>10</sup> of men that would undermine<sup>11</sup> received<sup>12</sup> principles and opinions.

“It were a great pity that such worthy, ingenious men

<sup>1</sup> ἐνδέχεσθαι.

<sup>2</sup> οὐ θάνατος ἢ ζημία.

<sup>3</sup> four times (τετράκις) a month.

<sup>4</sup> πρὸς.

<sup>5</sup> ἀπαλλάττειν.

<sup>6</sup> ἐλάττονος ἄξια.

<sup>7</sup> superlative.

<sup>8</sup> διαγιγνώσκειν τοὺς εὐεργέτας καὶ τοὺς ἐχθίστους.

<sup>9</sup> ἀλόγως.

<sup>10</sup> omit.

<sup>11</sup> ἀνατρέπειν.

<sup>12</sup> νομιζόμενος.

should meet with any discouragement.<sup>1</sup> For my part,<sup>2</sup> I should think a man who spent his time in such a painful, impartial<sup>3</sup> search after truth a better friend to mankind than the greatest statesman or hero, the advantage of whose labors is confined<sup>4</sup> to a little part of the world and a short space<sup>5</sup> of time, whereas a ray of truth may enlighten<sup>6</sup> the whole world and extend<sup>7</sup> to future ages." — BERKELEY.

## CXLIII

To govern a society<sup>8</sup> of freemen by a constitution founded<sup>9</sup> on the eternal rules<sup>10</sup> of right reason, and directed<sup>11</sup> to promote the happiness<sup>12</sup> of the whole, and of every individual, is the noblest prerogative<sup>13</sup> which can belong to humanity; and if man may be said, without profaneness,<sup>14</sup> to imitate God in any case, this is the case; but sure I am he imitates the devil, who is so far from<sup>15</sup> promoting the happiness of others that he makes his own happiness<sup>16</sup> to consist in the misery of others; who governs by no rule but that of his passions, whatever appearances he is forced sometimes to put on; who endeavors to corrupt the innocent and enslave the free;

<sup>1</sup> ἀθύμους γενέσθαι.

<sup>2</sup> ἐγώ.

<sup>3</sup> ἀκριβῶς καὶ δικαίως.

<sup>4</sup> whose labors benefit only.

<sup>5</sup> omit.

<sup>6</sup> φωτίζειν or φῶς παρέχειν, see

§ 116.

<sup>7</sup> ἐξικνεῖσθαι.

<sup>8</sup> use συμπολιτευόμενος.

<sup>9</sup> καθιδρυμένος.

<sup>10</sup> νόμος.

<sup>11</sup> τετραμμένος πρὸς.

<sup>12</sup> making happier.

<sup>13</sup> γέρας.

<sup>14</sup> ὁσίως.

<sup>15</sup> οὐχ ὅπως, see § 106.

<sup>16</sup> himself wishes to be happy, others being miserable.



whose business is to seduce or betray; whose pleasure<sup>1</sup> is to damn, and whose triumph<sup>2</sup> is to torment. Odious and execrable as his character is, it is the character of every prince who makes use of his power to subvert, or even to weaken, that constitution which ought to be the rule<sup>3</sup> of his government. When such a prince fills a throne<sup>4</sup> with superior parts,<sup>5</sup> liberty is in the utmost peril, nor does the danger diminish in proportion<sup>6</sup> if he happens to want them. — BOLINGBROKE.

## CXLIV

The supreme power<sup>7</sup> cannot take from any man any part of his property without his own consent. For the preservation of property being the end of government,<sup>8</sup> and that for which men enter into society,<sup>9</sup> it necessarily supposes<sup>10</sup> and requires that people should have property, without which they must be supposed to lose that by entering into society, which was the end<sup>11</sup> for which they entered into it — too gross<sup>12</sup> an absurdity for any man to own. Men, therefore, in society having property, they have such a right<sup>13</sup> to the goods, which by the law of the community are theirs, that nobody hath a right<sup>14</sup> to take them, or any part of them, from them without their

<sup>1</sup> use verb.

<sup>2</sup> ἀγάλλεται.

<sup>3</sup> κανών.

<sup>4</sup> βασιλεύειν.

<sup>5</sup> being most able.

<sup>6</sup> κατὰ τὸν αὐτὸν λόγον.

<sup>7</sup> οἱ ἄρχοντες.

<sup>8</sup> government being established in order that.

<sup>9</sup> πολιτεία (or πολιτικῇ κοινωνίᾳ) χρῆσασθαι.

<sup>10</sup> it becomes natural and necessary.

<sup>11</sup> omit, and say δι' ὅτι.

<sup>12</sup> too absurd, see § 48.

<sup>13</sup> κύριοι εἰσι.

<sup>14</sup> ἐξουσίαν ἔχειν.

own consent; without this they have no property at all. For I have truly no property<sup>1</sup> in that which another can by right<sup>2</sup> take from me when he pleases against my consent. Hence it is a mistake<sup>3</sup> to think that the supreme or legislative power<sup>4</sup> of any commonwealth<sup>5</sup> can do what it will, and dispose of the estates of a subject arbitrarily,<sup>6</sup> or take any part of them at pleasure. — LOCKE.

## CXLV

In attempting to dissuade<sup>7</sup> a man from immorality you<sup>8</sup> may prove that drunkenness will probably ruin health; no position founded<sup>9</sup> on experience is more certain; most persons with whom you reason<sup>10</sup> must be as much convinced of it as you are. But your hope<sup>11</sup> of success depends on the drunkard's fear of ill-health; and he may always silence your argument by telling you that he loves wine more than he dreads sickness. You speak in vain of the infamy of the act to one who disregards the opinions of others, or of its imprudence to a man of little feeling<sup>12</sup> for his own future condition. You may truly, but vainly, tell of the pleasures of friendship to one who has little affection. If you display the delights of liberality to a miser, he may

<sup>1</sup> κέκτημαι.

<sup>2</sup> δικαίως.

<sup>3</sup> he makes a mistake who.

<sup>4</sup> οἱ νομοθέται, or οἱ θέντες τοὺς νόμους.

<sup>5</sup> πόλις.

<sup>6</sup> as it seems best to them.

<sup>7</sup> persuade not to be, or use ἀποτρέπειν.

<sup>8</sup> τις.

<sup>9</sup> nothing shown by.

<sup>10</sup> seek to persuade.

<sup>11</sup> one will succeed (in) what one hopes according as (καθ' ὅσον) the drunkard fears.

<sup>12</sup> caring little.

always shut your mouth by answering, "The spendthrift may prefer such pleasures, I love money more." If you even appeal<sup>1</sup> to a man's conscience,<sup>2</sup> he may answer you that you have clearly proved the immorality<sup>3</sup> of the act, and that he himself knew it before, but that nevertheless he is obliged to own that his love of virtue was not so powerful as the desire which hurried him into vice. —  
MACKINTOSH.

<sup>1</sup> try to persuade.

<sup>2</sup> say, 'as being conscious that one must do what is right.'

<sup>3</sup> use adj.





## VOCABULARY

### A

abandon, λείπω, καταλείπω, προ-  
δίδωμι.

abdicate, to a., καταθέσθαι; ἐξίστα-  
σθαι, ἀπαλλάττεσθαι (gen.).

able, δυνατός, οἷός τε, δεινός, ἱκανός.

about, περί; am a. (with inf.), μέλλω.

above (*prep.*), ὑπέρ; a. all things,  
μάλιστα; (*adv.*), ἄνω.

absence, use ἀπεῖναι or ἀποδημεῖν.

absent, to be, ἀπεῖναι; (from town),  
ἀποδημεῖν.

absent-minded, τοῖς ἐν ποσὶ τὸν  
νοῦν οὐ προσέχων, τὰ ἐν ποσὶν  
ἀγνοῶν.

absolute, see 'absolutely.'

absolutely, ἀπλῶς; see 'altogether.'

abstain, ἀπέχομαι, ἀφίσταμαι.

absurd, ἄτοπος, γέλοιος, ἄλογος.

abundance, ἀφθονία.

abundant, ἄφθονος, πολὺς, use predi-  
cative position of adj.

abundantly, ἀφθόνως, ἱκανῶς.

abuse (*vb.*), λοιδορῶ, ἐπηρεάζω, κακίζω.

abuse (*noun*), λοιδορία, ἐπηρεασμός.

accede (to), δέχομαι, συγχωρῶ, ὁμο-  
λογῶ.

accept, δέχομαι.

accession (of king), use γίγνεσθαι.

accident (lucky), τύχη (with or with-  
out ἀγαθή); (unlucky), συμφορά.

accidental and accidentally, use τυγ-  
χάνειν or τύχη.

accompany, ἀκολουθῶ, ἔπομαι; σύν  
in cp. with verbs of motion: συν-  
οδοιπορῶ, συμπορεύομαι, etc.

(music), ὑπηχεῖν; ὑπαυλεῖν (flute  
accompaniment).

accomplish, διαπράττω, πράττω.

accord (grant), δίδωμι.

(agree), ὁμολογῶ, συγχωρῶ; (be in  
a. in music), συνάδω, συμφωνῶ,  
also metaphorically.

accord, of one's own a., ἐκῶν, ἐκ τοῦ  
αὐτομάτου.

according to, κατὰ *c. acc.*

accordingly, οὖν, ὥστε; if it is 'in  
accordance with,' as 'he acted  
a.,' use κατὰ, as κατὰ ταῦτα.

account (*vb.*), ἡγοῦμαι, νομίζω; a.  
for, λέγω ὅθεν γεγένηται, τὸ αἴτιον  
λέγω.

account, λόγος; to give a., λόγον  
διδόναι; take into a., λογίζομαι.

to render a. (of public officers),  
εὐθύνας ὑπέχειν or διδόναι.

of no a., οὐδενὸς ἄξιος; of much  
a., πολλοῦ ἄξιος.

accrue, to a., γίγνεσθαι.

accurate, ἀκριβής.

accurately, ἀκριβῶς.

accursed, κατάρατος.

accusation, κατηγορία.

accuse, κατηγορῶ (*gen.*), ἐγκαλῶ  
(*dat.*); (bring in accusation, in-  
dict), γράφομαι (*acc.*).

accuser, κατήγορος.

- accustom, ἐθίζω.  
 accustomed, I am a., εἴωθα.  
 Achaea, Ἀχαια.  
 Achaeans, Ἀχαιοί.  
 achieve, see 'accomplish.'  
 achievement, ἀγώνισμα.  
 acknowledge, ὁμολογῶ, φημί.  
 acquaintance, use γινώσκω, γνωρίζω.  
 acquainted with, γινώσκω.  
 acquire, κτῶμαι.  
 acquit, ἀποψηφίζομαι, ἀπολύω.  
 across, πέραν, διά (*gen.*), ὑπέρ (*acc.*).  
 act, πράττω, ποιῶ, δρῶ.  
     (theater), ὑποκρίνομαι.  
     (*noun*), see 'deed.'  
 active, ἐνεργός, ἐνεργής, ἄσχυλος; or  
     use vbs. πράττω or ἐργάζομαι.  
 actor, ὑποκριτής.  
 actually, τῷ ὄντι, ὡς ἀληθῶς, δῆ, καὶ  
     δῆ καί.  
 add, προστίθηναι; λέγω.  
 addition, in a. to, πρὸς *c. dat.*; in a.  
     (*adv.*), προσέτι, πρὸς in cp.  
 additional, use some comparative as  
     πλέων; or προσέτι, or πρὸς *c. dat.*  
 address, to a., προσειπεῖν; (*pres.*)  
     προσαγορεύω.  
 adherent, ὁ μετὰ τινος ὢν, (*pl.*), οἱ  
     περί τινος; or use φίλος, ἑταῖρος,  
     σύμμαχος, etc.  
 adjacent, ἐγγύς, πλησίον.  
 Admetus, Ἀδμητος.  
 admirable, θαυμαστός, θαυμάσιος,  
     ἀγαστός (Xen.).  
 admiral, ναύαρχος.  
 admire, θαυμάζω.  
 admission, εἰσδοχή, εἴσοδος, or vbs.;  
     (confession), ὁμολογία.  
 admit (a person), εἰσδέχομαι, εἰσάγω;  
     (a statement), ὁμολογῶ, συγχωρῶ.  
 Adolius, Ἀδολίος.  
 Adonis, Ἀδωνις (-ιδος).  
 adopt (custom), χρῶμαι; (son), ποι-  
     οῦμαι.
- adore, προσκυνῶ (*acc.*), σέβομαι.  
 adorn, κοσμῶ.  
 adornment, κόσμος.  
 advance, προβαίνω, προέρχομαι.  
 advanced, to be far a., πόρρω εἶναι  
     *c. gen.*  
 advantage, ὠφέλεια, or use vb. ὠφε-  
     λεῖν.  
     have the a., πλεόν ἔχω, προέχω.  
     take a., χρῶμαι.  
 advantageous, χρήσιμος, ὠφέλιμος.  
 adversary, ἐχθρός (personal); πολέ-  
     μιος (public); ἐναντίος.  
 adverse, ἐναντίος, κακός.  
 advice, βουλή, or use vb.  
 advise, βουλεύω, συμβουλεύω, παρ-  
     αινῶ.  
 advocate, σύνδικος, συνήγορος.  
 Aegean, τὸ Αἰγαῖον (πέλαγος).  
 Aegeon, Αἰγαίων.  
 Aegeus, Αἰγεύς.  
 Aegina, Αἰγίνη.  
 Aeschines, Αἰσχίνης.  
 Aesculapius, Ἀσκληπίος.  
 affair, πρᾶγμα, or neuter word.  
 affect (pretend), προσποιεῖσθαι.  
     (of emotion), κινῶ; or use ἔλεος, as  
     ἔλεός μ' εἰσῆλθε ταῦτ' ἰδόντα, the  
     sight of this affected me; or vb.  
     ἐλεῶ, οἰκτεῖρω.  
 affection, φιλία, εὖνοια, ἔρως.  
 affirm, φημί.  
 afflicted, use κακὰ πάσχω, or κακοῦ-  
     μαι; (a. with), use πάσχω, νοσῶ.  
 affliction, πένθος; νόσος.  
 afford, παρέχω, δίδωμι.  
 affront, ὕβρις, ἐπηρεασμός, ἀδικία.  
 afraid, be a., φοβεῖσθαι, δεδιέναι.  
 after, μετά, ἐπί; a. all, ἄρα, ὅμως.  
 afterward, ὕστερον.  
 again, πάλιν, αὖ, αὖθις.  
 against, ἐπί (*acc.*), κατὰ (*gen.*), πρὸς  
     (*acc.*).  
 Agave, Ἀγαθή.

age, *ἡλικία*; (long period of time), *αἰών*; (old age), *γῆρας*.

of a., *ἔφηβος*; two years of a., *δύο ἔτη γεγονώς*.

of same a., *ὁμηλικίς*; of such an a., *τηλικούτος, τηλικόσδε*.

agitate, *κινῶ, ταραττώ*.

agitation, *κίνησις, τάραξις, ταραχή*; use vb.

ago, long a., *πάλαι*; four years a., *πεμπτόν ἔτος τουτί*; or use *πρό c. gen.*

agony, *ἀγωνία*, or vb. *ἀγωνιῶ*.

agree, *ὁμολογῶ, συγχωρῶ, ταῦτα φρονῶ, συμβαίνω*.

agreement, *ὁμολογία, σύμβασις*; or use vb.

Agrigentum, "Ακραγας; *adj.* 'Ακραγαντινός.

Agrippa, *Αγρίππας*.

ahead of, *πρό*; to get a., *προελθεῖν*.

get a. of, *φθάνω*; send a., *προπέμπω*.

aid, *βοήθεια, ὠφέλεια, ἐπικουρία*; or use vb.

aid, *βοηθῶ, ἐπικουρῶ, ὠφελῶ*; σύν in cp.

aim at, *στοχάζομαι (gen.)*; *βούλομαι*.

air, *ἀήρ, αἰθήρ*.

put on airs, *σεμνύνομαι, καλλωπίζομαι, σεμνός εἰμι*.

Ajax, *Αἴας (-αντος)*.

alarm, *φοβῶ, ἐκπλήττω*.

Alcestis, "Αλκηστις.

Alcias, 'Αλκίας.

Alciphron, 'Αλκίφρων.

Alexander, 'Αλέξανδρος.

alike (*adj.*), *ὅμοιος*; (*adv.*), *ὁμοίως*.

alive, *σῶς*; be a., *ζῆν*; get back a., *σωθῆναι (eis)*.

all, *πᾶς, ἅπας*, (relative *ὅσος*): all who were saved, *πάντες ὅσοι ἐσώθησαν*; οὐδεὶς ὅστις οὐ, see

§ 15; of all kinds, *παντοῖος*; on all sides, *πανταχοῦ*.

all but, *μόνον οὐ, ὅσον οὐ*.

not at all, *ἥκιστα*; οὐδ' ἀρχήν; after all, *ἄρα, ὅμως*.

alliance, *συμμαχία*.

allot, *νέμω*; allotted by fate, *εἰμαρμένος*.

allow, *ἔω, περιορῶ*; it is allowed, *ἔστι*; (give), *δίδωμι*.

allure, *ὑπάγομαι*.

ally, *σύμμαχος*.

almost, *ὀλίγου, ὀλίγου δεῖ, σχεδόν, μόνον οὐ*.

alms, beg a., *προσαιοῦμαι*.

alone, *μόνος*.

along, *παρά*.

aloof, *πόρρω*; hold or keep a., *ἀπέχω*; (*intr.*), *ἀπέχομαι*.

already, *ἤδη*.

also, *καί*.

altar, *βωμός*.

although, *καίπερ*, see § 61; *εἰ καί*, (*ἐπεὶ γε*, Plato).

altogether, *πάντως, κομιδῇ, πάνυ, ἀτεχνῶς*.

always, *ἀεί*.

ambassador, *πρεσβευτής, (pl.) πρόεσβεις*.

amber, *ἤλεκτρον*.

ambition, *φιλοτιμία*.

ambitious, *φιλότιμος*.

ambush, *ἐνέδρα, λόχος*; lie in a., *ἐνεδρεύω*.

amend, *διορθῶ*.

among, *ἐν*.

amour, *μοιχεία* (adultery); (*pl.*) *μοιχεύω*.

Amphipolis, 'Αμφίπολις.

Amphipolitans, 'Αμφιπολίται.

Amphitrite, 'Αμφιτρίτη.

ample, *ικανός*; *πολύς, μέγας*.

amusing, *γέλοιος*.

Anacreon, 'Ανακρέων.

Anaxagoras, Ἀναξαγόρας.

Anaximenes, Ἀναξίμενης.

ancestor, πρόγονος.

ancestral, πάτριος.

anchor, ἄγκυρα.

to lie at a., ὁρμεῖν; to come to a.,  
see next word.

anchor (*vb.*), ὁρμίζομαι.

ancient, παλαιός, ἀρχαῖος; or use  
παλαι.

and, καί; both . . . and, καί . . . καί,  
τε . . . καί; and yet, καίτοι.

Andronicus, Ἀνδρόνικος.

anger, ὀργή, θυμός.

(*vb.*), ὀργίζω.

angry, be a., ὀργίζεσθαι, χαλεπαίνειν.

anguish, ἀγωνία; or *vb.* ἀγωνιῶ,  
ἀδημονῶ.

animal, ζῷον, θηρίον.

ankle, σφυρόν, ἄρθρον τοῦ ποδός.

announce, ἀγγέλλω, ἀπαγγέλλω; *κη-*  
*ρύττω* (of herald).

annoy, πράγματα παρέχω, ἐνοχλῶ;

am annoyed, ἀγανακτῶ, πράγ-  
ματα ἔχω.

annoyance, πράγματα; in his a.,  
ἀγανακτῶν.

another, ἄλλος; one a., ἄλληλοι.

answer, ἀποκρίνομαι.

Antigone, Ἀντιγόνη.

Antigonus, Ἀντίγονος.

Antioch, Ἀντιοχία.

Antipater, Ἀντίπατρος.

antipathy, δύσνοια, ἀπέχθεια, μί-  
σος (*n.*).

antiquity, use οἱ παλαιοί.

anxiety, μέριμνα, ἀγωνία, φόβος.

anxious, be a., μεριμνᾶν, ἐν φροντίδι  
εἶναι; be a. (*c. inf.*), ἐπιθυμεῖν.

any, τις; after neg., οὐδεὶς, μηδεὶς.

any one you please, ὁ τυχών.

anyhow, πως; anywhere, που, ποι.

Anytus, Ἄνυτος.

apart, χωρὶς (*gen.*).

Apelles, Ἀπελλῆς.

Aphrodite, Ἀφροδίτη.

Apicius, Ἀπίκιος.

Apollo, Ἀπόλλων.

apparent, φανερός; use δοκεῖ or ὡς  
δοκεῖ.

apparently, ὡς δοκεῖ.

appear, φαίνομαι, δοκῶ.

appearance, ὄψις; use *vb.*; put on  
a., σχηματίζομαι, προσποιούμαι.

appetite, ὄρεξις; ἐπιθυμία.

Appius, Ἀππίος.

applaud, ἐπιθоруβῶ, ἐπαινῶ.

applause, θόρυβος, ἔπαινος.

apply (a. something to), προστίθμι,  
ἐφάπτω.

one's self to, σπουδάζειν περί *c. acc.*

appoint, ἀποδείκνυμι, καθίστημι.

appreciate, γινώσκω, γινώσκω τινὰ  
οἷου ἄξιός ἐστιν.

appreciation, use *vb.*

approach (*vb.*), προσέρχομαι.

(*noun*), πρόσσόδος.

approbation, use (*vb.*) ἐπαινῶ.

approval, ἔπαινος, or use *vb.*

approve, ἐπαινῶ.

approximate (*adj.*), παρόμοιος; use  
ἐγγύς with participle.

Arcadia, Ἀρκαδία.

Arcesilaus, Ἀρκεσίλαος.

Archias, Ἀρχίας.

Argonauts, Ἀργοναῦται.

Arion, Ἀρίων.

arise, ἀνίσταμαι.

Aristides, Ἀριστείδης.

Aristocles, Ἀριστοκλῆς.

Aristodemus, Ἀριστόδημος.

arm, χεῖρ (by synecdoche); βραχίων;  
(bent a.), ἀγκάλῃ.

arm (*vb.*), ὀπλίζω.

armament, στόλος.

arms, ὅπλα.

army, στρατιά, στρατός, στράτευμα.

around, περί.



- arouse, ἐγείρω, κινῶ.  
 arrange, τάττω, διατίθηναι.  
 arrest, συλλαμβάνω.  
 arrive, ἀφικνούμαι.  
 arrow, τόξευμα; οὔστός (rare in prose).  
 art, τέχνη, ἐπιστήμη.  
 Artaphernes, Ἀρταφέρνης.  
 artist, τεχνίτης, τέχνης ἐπιστήμων; see 'painter.'  
 Aryandes, Ἀρυνάνδης.  
 as, ὥς, ὥσπερ; inasmuch as, ἐπειδή, ἐπεὶ; as it were, ὥσπερ; such as, οἷος; as much as, ὅσον; as much as possible, ὥς πλείστον; as well as he could, ὥς εἶχε (ἐδύνατο) βέλτιστα; as well as anybody, ὥς τις καὶ ἄλλος.  
 ascend, ἀναβαίνω.  
 ascent, ἀνάβασις.  
 ascribe to, ἀναφέρω εἰς, λέγω αἷτιον εἶναι.  
 ashamed, to be a., αἰσχύνεσθαι.  
 ashes, τέφρα.  
 ashore, εἰς τὴν γῆν; to go a., ἐκβαίνειν ἐκ τῆς νεώς.  
 Asia, Ἀσία.  
 Asiatic, Ἀσιανός, Ἀσιατικός.  
 aside, ἄπωθεν; to step a., εἵκειν or παραχωρεῖν τῆς ὁδοῦ; to take a person a., μόνον ἀπολαμβάνειν τινά.  
 ask (question), ἐρωτῶ; (request), αἰτῶ, ἀξιῶ.  
 asleep, εὐδων.  
 aspect, ὄψις.  
 assailant, ὁ ἐπιθέμενος.  
 assassinate, φονεύω, σφάττω, ἀποσφάττω.  
 assassination, φόνος, σφαγή; use vb.  
 assemble, συλλέγω, ἀθροίζω; (*intr.*) use passive.  
 assembly, ἐκκλησία.  
 assent, ὁμολογῶ, σύμφημι.  
 assert, λέγω, φημί, διςχυρίζομαι.  
 assign, νέμω; (place in a series), τάττω.  
 assist, βοηθῶ, ὠφελῶ; σύν in cp.  
 assistance, βοήθεια, ὠφέλεια; use vb.  
 associate, ὁμιλῶ, συγγίγνομαι; ἔπομαι.  
 assume, λαμβάνω; that a thing is so, ποιῶ, τίθηναι (*c. inf.*).  
 assured, am a., σαφῶς μανθάνω.  
 astonish, ἐκπλήττω; or use θαυμάζω (for passive).  
 astounded, ἐκπλήττομαι, σφόδρα θαυμάζω.  
 at, ἐπί, ἐν, πρὸς.  
 Athena, Ἀθήνη.  
 Athenian, Ἀθηναῖος.  
 Athens, αἱ Ἀθῆναι.  
 athlete, ἀθλητής, ἀσκητής.  
 Athos, Ἄθως.  
 Atossa, Ἀτοσσα.  
 Atrid, Ἀτρεΐδης.  
 attack, ἐπιτίθεμαι, προσπίπτω, ἐπιπίπτω, ἔπειμι.  
 attain to, ἔλθειν εἰς, ἀφικέσθαι εἰς; κτᾶσθαι, τυγχάνειν.  
 Attalus, Ἀτταλος.  
 attempt, πειρῶμαι.  
 attend to, προσέχω τὸν νοῦν, ποιῶ; (a. person), θεραπεύω; (a. meeting), πάρεμι.  
 attendant, θεράπων.  
 attention, give a., προσέχω τὸν νοῦν; (of a physician), θεραπεία.  
 attentively, σπουδῇ, ἐπιμελῶς, or προσέχων τὸν νοῦν.  
 attest, see 'witness.'  
 Attica, ἡ Ἀττική.  
 attract, ὑπάγομαι.  
 audacious, τολμηρός, θρασύς.  
 audience, οἱ ἀκούοντες; to obtain a., εἰσελθεῖν πρὸς, ἐντυγχάνειν, διαλέγεσθαι; to grant a., δέχεσθαι.  
 author, use γράφω or ποιῶ.

authority, δύναμις, κράτος, ἀρχή, ἐξουσία.

(*pl.*) οἱ ἐν τέλει, οἱ ἄρχοντες.

avail, ὠφελῶ.

(*noun*), of no a., μάταιος; (*adv.*), μάτην.

avarice, φιλοκερδεια, πλεονεξία, αἰσχροκερδεια.

avaricious, φιλοκερδής, πλεονέκτης, αἰσχροκερδής.

avenge, τιμωροῦμαι (*dat.* of personal object).

avoid, φεύγω.

await, ἀναμένω.

awake, ἐγείρω; (*intr.*) ἐγείρομαι; am a., ἐγρήγορα.

awaken, ἐγείρω.

awful, φοβερός, δεινός.

ax, πέλεκυς.

## B

babe, παιδίον.

Bacchic, Βάκχειος, Βακχικός.

back, νῶτον.

(*adv.*), πάλιν, ὀπίσω.

bad, κακός.

badly, κακῶς.

baker, ἄρτοποιός, ἄρτοπώλης (one who sells bread).

band (of people), πλῆθος (*n.*), ὄχλος; or use πολλοί, συχνοί; (of cattle), ἀγέλη.

bandage, ἐπίδεσμος.

(*vb.*), ἐπιδέω.

banish, ἐκβάλλω; am banished, ἐκπίπτω.

banishment, φυγή; or use φυγὰς (an exile), or φεύγω.

bank (river), ὄχθη.

barbarian, βάρβαρος (a non-Greek).

barbarous, ἄγριος, ὠμός.

Barca, Βάρκη.

bargain, (ὥσπερ) ὠνούμενος συμβαίνω.

bark (*vb.*), ὑλακτῶ.

barren, ἄκαρπος.

base, αἰσχρός, κακός.

battle, μάχη.

beach, αἰγιαλός, ἀκτή.

bear, ἄρκτός.

bear (*vb.*), φέρω.

beast, θηρίον.

beat, τύπτω; (in mourning), κόπτω; (surpass), νικῶ.

beautiful, καλός.

beauty, κάλλος (*n.*).

become, γίγνομαι; (befit), πρέπει, προσήκει.

bed, κλίνη; b. of sickness, νόσος; go to b., κατακλίνομαι.

befall, γίγνομαι.

befitting, it is b., προσήκει, πρέπει.

before (*prep.*), πρό, ἐναντίον, ἔμπροσθεν; (*adv.*), πρότερον, πρὸ τοῦ; (*conj.*), πρίν; day b., ἡ προτεραία.

beforehand, πρὸ in cp.

beg, δέομαι, ἱκετεύω; (as beggar), προσαιτοῦμαι; (*intr.*), πτωχεύω.

beggar, πτωχός; be a b., πτωχεύειν.

begin, ἄρχομαι, or imperfect tense.

behalf, in b. of, ὑπέρ.

behave, to b., ἐαυτὸν παρέχειν (with adj.); or simply πράττειν (with adv.); b. toward, χρῆσθαι (with adv.).

behavior, use vb.

behind, ὀπισθεν.

behold, θεῶμαι, θεωρῶ, σκοπῶ, ὁρῶ.

believe, πιστεύω, πέποιθα.

belly, γαστήρ, κοιλία.

belong to, εἰμί τινος.

beloved, φίλος, ἐρώμενος; use pass. of vb. 'love.'

below, κάτω.

bench (of trireme), θάλαμος.

bend, κάμπτω; (forward), κύπτω.

benefactor, εὐεργέτης; be a b., εὐεργετῶ.

benefit, ὠφέλεια; to be of b., ὠφελεῖν,  
(ὀνινάναι, Plato).

beseech, ἱκετεύω.

beset, προσέρχομαι, πρόσκειμι.

besides, προσέτι.

besiege, πολιορκῶ.

best, to do one's b., πάντα ποιεῖν.

betake one's self = to go.

Bethlehem, Βηθλεέμ.

betray, προδίδωμι; (show), δηλῶ,  
(*passive*) δηλός εἰμι.

better, to get the b. of, κρείττω γίνε-  
σθαί τινος, κρατῆσαι.

between, μεταξύ (*gen.*).

beware of, φυλάττομαι, εὐλαβοῦμαι.

bewilder, εἰς ἀπορίαν καθίστημι, τα-  
ράττω.

beyond, πέραν (*gen.*), ὑπέρ.

bid, κελεύω.

big, μέγας.

bill, λογισμός; (bird's), ῥύγχος (*n.*),  
ῥάμφος (*n.*).

billow, κύμα.

bind, δέω.

binding (of law), κύριος; or use  
ἐνοχος of the one bound.

bird, ὄρνις.

bit (of bridle), στόμιον, ψάλιον; not  
a b., οὐδέν; see § 137.

bite, δάκνω.

bitter, πικρός.

black, μέλας.

blacksmith, χαλκεύς.

blame, αἰτία.

(*verb.*), αἰτιῶμαι; (*passive*), αἰτίαν  
ἔχω; am to b., αἰτιός εἰμι.

bless, πολλὰ καὶ ἀγαθὰ ἐπεύχομαι.

blind, τυφλός; (metaph.), ἄλογος,  
ἄφρων.

blood, αἷμα.

bloody, ἔναιμος; (battle), ὀλέθριος  
(rare in prose); make b., αἰμάττω.

blow, πληγή.

blow (*verb.*), φυσῶ.

blush, ἐρυθριῶ.

boar, καπρός, ὕς.

board, go on b., ἐμβαίνω, εἰσβαίνω,  
ἐπιβαίνω.

boast, καυχῶμαι, κομπάζω (rare in  
prose); μεγαληγορῶ.

boat, πλοῖον, πλοιάριον, ἀκάτιον.

body, σῶμα; dead b., νεκρός; (num-  
ber of people), see 'band.'

boil, ζέω; b. over, ὑπερζέω.

bold, τολμηρός, θρασύς.

boldly, θρασέως, τολμηρῶς.

bolt (thunder), κεραυνός.

bond, συμβόλαιον, συγγραφή.

bone, ὀστοῦν (ὄστεον).

book, βιβλίον.

boon, ἀγαθόν.

booty, λεία.

border (of country), ὄρος (*m.*).

born, to be b., γίνεσθαι.

borrow, δανεῖζομαι.

bosom, κόλπος.

both, ἀμφότεροι.

bound (*c. inf.*), δεῖ or χρή.

bountiful, ἀφθόνως or ἀφθονα διδούς,  
φιλόδωρος, μεγαλόδωρος; (abun-  
dant), ἄφθονος.

bounty (*abstr.*), φιλοδοωρία; (*concr.*),  
δόσις, δωρεά, δῶρον.

bow, τόξον; shoot with b., τοξεύω.

box, κιβωτός, θήκη.

boy, παῖς.

brand, δᾶς, ξύλον καιόμενον.

Brasidas, Βρασίδας.

brave, ἀνδρείος, ἀγαθός, θαρραλέος,  
εὐψυχος.

bravery, ἀρετή, ἀνδρεία.

bread, ἄρτος (*m.*).

break, ῥήγνυμι, ἄγνυμι, κλῶ; b. off,  
ἀποκλῶ, ἀπορρήγνυμι.

breakers, ῥαχία (*f.*), κύματα, κλύ-  
δαν.

breath, πνοή, πνεῦμα; rapid b.,  
ἄσθμα.

breathe, πνέω.

breeze, ἄνεμος.

bribe, δώροις διαφθείρω.

am bribed (take bribe), δωροδοκῶ,  
or δώροις διαφθείρομαι.

bridge, γεφύρα (*f.*).

bridle, χαλινός (*m.*), ἡνία.

bring, φέρω, ἄγω, κομίζω; b. away,  
cps. with ἀπό; b. back, ἀνακο-  
μίζω; b. up, τρέφω, παιδεύω; b.  
suit against, δίκην λαγχάνω τινί,  
γράφομαι.

b. about, see 'make.'

Britain, Great B., ἡ Βρεταννική.

British, Βρεταννικός.

broad, εὐρύς.

brood, νεοττοί, θρέμματα.

(*vb.*), μεριμνῶ, φροντίζω περί τι-  
vos.

brother, ἀδελφός.

brute (b. animal), θηρίον.

Bucephalus, Βουκέφαλος.

build, οἰκοδομᾶ.

builder, ἀρχιτέκτων.

building, οἰκοδόμημα, οἰκία.

bull, ταῦρος.

burial, ταφή, ἐκφορά (*f.*).

burn, καίω, κατακαίω; b. to death,  
κατακαίω, καίων ἀπόλλυμι;  
(*intr.*), use passive.

business, ἔργον, πρᾶγμα; often by  
neuter form: this b., τοῦτο.

busy, ἀσχολίαν ἄγων, ἀσχολος.

but, ἀλλά, δέ; see 'only.'

buy, ὠνοῦμαι (aor. ἐπριάμην).

by, παρά, ἐπί; (agent), ὑπό; near  
by, ἐγγύς.

by-standers, οἱ παρεστῶτες, οἱ πα-  
ρόντες.

## C

Cadmus, Κάδμος.

Caesar, Καῖσαρ.

Calauria, Καλαυρία.

calculate, λογίζομαι.

call, καλῶ; c. in, καλῶ, εἰσκαλῶ; c.  
together, συγκαλῶ.

Callias, Καλλίας.

calloused, τύλων πλήρης or τύλων  
ἀνάπλεως.

calm, ἥσυχος.

calumniate, διαβάλλω.

Cambyzes, Καμβύσης.

camel, κάμηλος.

camp, στρατόπεδον; pitch c., στρα-  
τοπεδεύσασθαι.

canal, ὄχετός, διώρυξ.

Canute, Κανούτης.

capable, am c., οἷός τ' εἰμί, δύναμαι.

capital (city), ἡ πρώτη πόλις.

capitalist, ὁ πλούσιος, ὁ ἔχων.

capitol, τὸ καπιτώλιον.

captain (soldiers), λοχαγός.

(ship), ναύαρχος; (man-of-war),  
τρηήραρχος; (merchantman),  
ναύκληρος.

captivate, αἱρῶ, κηλῶ.

captive, αἰχμάλωτος.

capture, αἱρῶ (*pass.* ἀλίσκομαι).

care, ἐπιμέλεια; μέριμνα (anxious);  
have the c. of, ἐπιμελοῦμαι  
(*gen.*); take c. (that), εὐλα-  
βοῦμαι, see § 44.

(*vb.*), φροντίζω, μεριμνῶ; I don't c.,  
οὐ μέλει μοι.

careful, εὐλαβής, ἐπιμελής; be c.,  
εὐλαβεῖσθαι.

carefully, ἐπιμελῶς.

careless, ἀμελής.

carelessly, οὐκ εὐλαβούμενος, οὐ φυ-  
λαττόμενος, ἀφυλάκτως.

carry, φέρω, βαστάζω; c. off, ἀπάγω,  
ἀποκομίζω; c. on, ποιῶμαι, or  
use *vb.* derived from object, as,  
πολεμῶ, 'c. on war'; (by vote),  
ψηφίζομαι.

case (at court), δίκη, ἀγών; lose c.,  
δίκην ὀφλισκάνω.



- if that is the c., εἰ οὕτως ἔχει; in the c. of, 'case' is omitted; in most cases, οἱ πλείστοι, τὰ πλείστα, according as reference is made to persons or to things; in any c., ποτέ.
- cask, πίθος.
- casket, κιβώτιον, νάρθηξ (*m.*).
- Cassander, Κάσανδρος.
- cast, βάλλω, ρίπτω, c. out, ἐκβάλλω.
- castigate, κολάζω.
- catch, αἰρῶ, καταλαμβάνω; c. hold, λαμβάνομαι (*c. gen.*).
- Cato, Κάτων.
- cause (reason), αἰτία; ἀγών; my c., τάμά.
- (*vb.*), αἰτίος εἰμι, ποιῶ, ἐργάζομαι.
- cavalry, cavalrymen, ἱππεῖς.
- cave, cavern, σπήλαιον.
- cease, παύομαι, λήγω.
- celebrate (mysteries), ἄγω, ποιῶ.
- celebrated, περιβόητος, ὀνομαστός; see 'famous.'
- censure, ἐπιτιμῶ (*dat.*), μέφομαι.
- Cephalus, Κέφαλος.
- Cephisodorus, Κηφισόδωρος.
- ceremony, τελετή, τὰ νομιζόμενα.
- Cerimon, Κηρίμων.
- certain, σαφής, δῆλος, φανερός; I am c., εὖ οἶδα; πέπεισμαι.
- certainly, σαφῶς, φανερώς; particles, ἦ, δή, ἦ μὴν (in oath); ἦ που δήπου; see § 7.
- Chaeronea, Χαιρώνεια.
- chagrin, use *vb.*, ἀγανακτεῖν, ἄχθεσθαι, ἀνιάσθαι, χαλεπῶς φέρειν.
- chain, δεσμός (*pl.* δεσμά).
- Chalcis, ἡ Χαλκίς.
- chamber, οἴκημα.
- chance, τύχη; (opportunity), καιρός.
- change, μετά in *cp.*, μεταλλάττω, μεταβάλλω; c. shape, μεταμορφῶ; (*intr.*) μεθίσταμαι.
- c. mind, μεταγινώσκω, μετανῶ.
- chaplet, στέφανος.
- chapter, κεφάλαιον.
- character, ἦθος (*n.*), τρόπος; use ποῖος, οἶος, etc.
- Chares, Χάρης (-ητος).
- charge (accusation), κατηγορία, ἔγκλημα; on the c., ὡς *c. partic.*, see § 83.
- (business assigned), πρόσταγμα, τὸ προσταχθέν; or use κελεύω.
- leave (put) in c., ἐπιτρέπω τινί τι.
- chariot, ἄρμα.
- charioteer, ἥνιοχος.
- charm, κηλῶ.
- chase, θήρα.
- chat, διαλαλῶ, λεσχηνεύω.
- cheer, ἐπιθουρῶ.
- chief, ἡγεμών, ἀρχηγός; (*adj.*), πρῶτος, μέγιστος; with abstract nouns use μάλιστα with *vb.*, see § 109.
- child, παῖς.
- childless, ἄπαις.
- choice, ἐκλογή, αἵρεσις; or use *vb.*
- choose, αἰροῦμαι, ἐκλέγω (pick out); if you c., εἰ βούλει.
- chorus (singing), χορῳδία, or use ὁμοῦ ᾄδοντες; (drama), χορός.
- Christian, Χριστιανός.
- Chryses, Χρύσης.
- Cimon, Κίμων.
- circumstance, πρᾶγμα, τὸ συμβεβηκός; or use neuter, as τοῦτο or ταῦτα, this c.
- cite, καλῶ.
- Cithaeron, Κιθαιρών.
- cithara, κιθάρα; play on the c., καθαρίζω; playing on the c., καθαρισμός.
- citizen, πολίτης, ἀστός.
- city, πόλις, ἄστυ.
- civil, ἀστεῖος, ἐπιεικής; c. war, στάσις.
- claim, ἀξίωσις; make c., ἀξιώ τυχεῖν (*gen.*); have c., ἄξιός εἰμι τυχεῖν.

claim (*vb.*), ἀξιῶ.  
 clamorous, βοῶν (pt. of βοάω).  
 class (*n.*), γένος.  
 Claudius, Κλαυδῖος.  
 cleanse, καθαίρω.  
 clear (plain), σαφής.  
 (*τφ.*), καθαρὸν ποιῶ.  
 clearly, σαφῶς.  
 Cleomenes, Κλεομένης.  
 Cleon, Κλέων.  
 Cleopatra, Κλεοπάτρα.  
 clever, σοφός.  
 clew, λίνον.  
 climb, ἀναβαίνω, ἀναρριχῶμαι (late prose).  
 cling to, ἐκκρέμαμαι, περιπλέκομαι, ἔχομαι.  
 Clisthenes, Κλεισθένης.  
 close (*adv.*), ἐγγύς.  
 (*vb.*), κλείω, ἐμφράττω; bring to c., παύω, καταλύω, διαλύω.  
 closely, ἀκριβῶς (question).  
 clothe, ἐνδύω, περιβάλλω, ἀμφιέννυμι.  
 coach, ἄμαξα.  
 coast along, παραπλέω.  
 Coeranus, Κοίρανος.  
 coffin, σορός (*f.*).  
 coin, νόμισμα; gold c., χρυσίον.  
 cold, ψυχρός; (*noun*), ψῦχος (*n.*).  
 colonist, ἄποικος (emigrant); ἔποικος (immigrant); κληροῦχος.  
 colony, ἀποικία.  
 color, χρῶμα.  
 colossal, ὑπερφυῆς τὸ μέγεθος; παμμεγέθης.  
 Columbus, Κόλομβος.  
 come, ἔρχομαι, see § 126; c. upon, καταλαμβάνω; it came about that, omit in translation.  
 comfort, παραμυθοῦμαι.  
 (*noun*), παραμυθία.  
 comfortable, ἡδύς; (of things which fit), σύμμετρος, ἀρμόττων.

command, κελεύω, προστάττω (*dat.*).  
 be in command, ἡγεῖσθαι, ἄρχειν, στρατηγεῖν.  
 command, (*noun*), στρατηγία, ἀρχή;  
 (order), πρόσταγμα, neut. pass. partic. of vb.; put in c. = make general.  
 commander, ἡγεμών, ἄρχων, στρατηγός.  
 commencement, ἀρχή.  
 commend, ἐπαινῶ.  
 commendation, ἔπαινος.  
 commerce, ἐμπορία; c. without words, ἐμπορία σιγῶντων.  
 commissioners, (of investigation), ζητηταί.  
 Commodus, Κόμμοδος.  
 common, κοινός; (low), φαῦλος.  
 communicate, λέγω, ἀνακοινοῦμαι.  
 community, κοινωνία; πόλις.  
 companion, ἑταῖρος, ὁ συνών.  
 company, οἱ παρόντες.  
 compare, ἀντιπαραβάλλω, συγκρίνω.  
 compel, ἀναγκάζω.  
 compensation, μισθός, ἀνταπόδοσις.  
 complain, μέμφομαι, ἐγκαλῶ, ἀγανακτῶ.  
 complete, τέλειος, ἐντελής.  
 (*vb.*), τελειῶ.  
 completely, πάντως, παντελῶς.  
 compliance, εὐπείθεια; use πείθομαι, ὑπακούω or χαρίζομαι.  
 compose, συντίθημι, ποιῶ.  
 compute, λογίζομαι.  
 computing, the art of c., ἡ λογιστική.  
 conceal, κρύπτω.  
 concede, ἐνδίδωμι, παραχωρῶ.  
 conceit, χαννότης.  
 conceited, χαῦνος.  
 conceive, ἐνθυμοῦμαι, ἐννοῶ.  
 concern, it concerns me, μέλει μοι.  
 concubine, πόλλαξ.  
 condemn, κατακρίνω, καταψηφίζομαι; (find fault), μέμφομαι.

condign, ἄξιος, δίκαιος, προσήκων.

condition, ἔξις, διάθεσις; often omitted: τὰ πράγματα = c. of affairs; generally a vb. should be used, as ἔχειν, with an adv., or διάκειμαι.

on c., ἐφ' ὧτε, c. inf., see § 52.

conduct, τὰ ἐπιτηδεύματα, τρόπος; (specific), ἔργον, or participle, or clause; explain his c. = explain why he acted so.

(vb.), (person), ἄγω; (business), πράττω.

confederate, σύμμαχος.

confer (with), συμβουλευόμεαι, εἰς λόγους ἔρχομαί τινι; διαλέγομαι.

(upon), δίδωμι.

confidence, have c., θαρρῶ; have c. in, πιστεύω, πέποιθα.

confound (with), συγχέω τί τινι, μεταλαμβάνω τι ἀντί τινος; see 'confuse.'

confuse, εἰς ἀπορίαν καθίστημι, τarrάττω; to be confused, ἀπορεῖν, ἐν ἀπορίᾳ εἶναι.

confute, ἐλέγχω, ἐξελέγχω.

congregate, συλλέγεσθαι, ἀθροίζεσθαι.

connect, συνάπτω, συνδέω, συντίθημι, συζεύγνυμι.

conquer, νικῶ, κρατῶ.

conscious, am c., σύνοιδα, οἶδα.

consecrate, ἱερῶ, καθιερῶ, καθοσιῶ.

consecrated, ἱερός.

consent, συναινῶ, ὁμολογῶ; ἐπινεύω. with my c., ἐκόντος ἐμοῦ.

consequence, τὸ ἀποβάν; of c., ἀξιόλογος, δυνατός, μέγα δυνάμενος. in c. of, διά, c. acc.

consider, ἐνθυμοῦμαι, σκοπῶ, ἐννοῶ; ἡγοῦμαι, νομίζω; (pass.), δοκῶ, νομίζομαι.

considerable, οὐκ ὀλίγος, πολὺς.

consign, παραδίδωμι, ἐπιτρέπω.

console, παραμυθοῦμαι.

conspicuous, ἐκπρεπής, ἐμπρεπής.

constant, βέβαιος, πιστός; (continual), use αἰεῖ or διὰ τέλους.

constantly, αἰεῖ, διὰ τέλους; or use διατελῶ or ἔχων, as ληρεῖς ἔχων, you are constantly talking nonsense.

consternation, use ἐκπλαγῆναι.

constitution, πολιτεία, νόμος.

construct, ποιῶ; (mines), ὀρύττω.

consult, συμβουλευόμεαι.

consume, κατεσθίω; (use up), καταναλίσκω.

consummate, διαπράττω.

contact, use ἄπτομαι; (with men), συγγίγνομαι, ἐπιμίγνυμι.

contain, ἔχειν; of vessels (hold), χωρεῖν.

confend, ἀγωνίζομαι; (assert), διαισχυρίζομαι.

contented, see 'satisfy.'

contention, φιλονεικία; (assertion), use διισχυρίζομαι.

contest, ἀγών.

(vb.), ἀγωνίζομαι.

continent, ἡπειρος.

continental, τοῦ ἡπείρου.

continually, see 'constantly.'

continue, διατελῶ.

contract, συνθήκη.

contrary, ἐναντίος; c. to, παρά c. acc.; on the c., τοῦναντίον, δ' αὖ.

contribute, συμβάλλομαι, δίδωμι.

contrivance, μηχανή.

contrive, διαπράττω ὥστε.

control, κράτος (n.), or use κρατεῖν; to get c., κρατῆσαι.

controvert, ἀντιλέγω, ἐναντιοῦμαι.

converse, διαλέγομαι.

convey, κομίζω.

convict, ἐξελέγχω, αἰρῶ.

convince, πείθω.

cook, μάγειρος.

(vb.), ἔψω (boil), ὀπτῶ (roast).

Corinth, Κόρινθος.

Corinthian, Κορίνθιος.

cork, φελλός.

corn, σῖτος.

corpse, νεκρός.

corrupt, διαφθείρω.

costly, τίμιος.

Cotys, Κότυς.

council, βουλή.

count, ἀριθμῶ ; c. out, ἐξαριθμῶ.

countenance, πρόσωπον.

counter-stroke, ἀντίτυπος (in oracle).

country, γῆ, χώρα ; πόλις ; native c., πατρίς ; in the c., ἐν ἀγροῖς.

courage, θάρρος (n.) ; with c., θαρραλέως.

courier, ἡμεροδρόμος, ἄγγελος.

course, δρόμος ; of c., ἀμέλει, οἶον εἰκός, δῆ.

court, courtyard, αὐλή.

at c., παρὰ τῷ βασιλεῖ, περὶ θύρας (βασιλέως).

(vb.), θεραπεύω.

courteous, ἀστέιος, θεραπευτικός.

courtesy, θεραπεία ; or use adj.

courtiers, οἱ περὶ τὸν βασιλέα.

cover, πῶμα, ἐπίθημα.

(vb.), καλύπτω, ἐπιτίθημι ; (spread), στρώννυμι.

coward, δειλός ; too great a c., δειλότερος (κακίων) τοῦ προσήκοντος.

craw, πρηγορών.

creature, ζῷον ; (contempt), φύσις.

credible, ἄξιος πιστευθῆναι, ἀξιόπιστος.

creditor, δανειστής, ὁ δανείσας.

credulously, ῥαδίως πειθόμενος ; with 'believe,' ῥαδίως.

Crete, Κρήτη.

crew, ναῦται.

crime, ἀδίκημα, κακούρηγμα.

criminal, ὁ ἀδικήσας.

Crito, Κρίτων.

Croesus, Κροῖσος.

cross, διαβαίνω, ὑπερβαίνω.

Croton, Κρότων.

crowd, ὄχλος, πλῆθος (n.).

crown, στέφανος ; (money), δραχμή. (vb.), στεφανῶ.

cruel, ὠμός, ἄγριος.

cruelly, ὠμῶς.

cry, c. out, βοῶ, ἀναβοῶ ; c. out against, καταβοῶ ; (weep), κλαίω.

cubit, πῆχυς.

culpable, αἰτίας ἄξιος, ζημίας ἄξιος.

cup, φιάλη, ἔκπομα.

cure, ἰῶμαι (ἰάθην is pass.), ἀκοῦμαι.

curiosity, περιεργία, πολυπραγμοσύνη ; a c., θαυμαστόν τι.

curious (showing curiosity), πολυπράγμων ; (strange), θαυμαστός, παράδοξος.

current, ῥοὺς, ῥεῦμα, τὰ κύματα.

curse, ἀρά.

(vb.), ἀρῶμαι.

custom, ἔθος (n.).

customary, νομιζόμενος, or use vb.

cut, τέμνω ; c. down, κόπτω ; c. through, διατέμνω ; c. up (fine), κατατέμνω ; c. in pieces, κατακόπτω.

Cyclops, Κύκλωψ.

Cyrene, Κυρήνη.

Cyrus, Κύρος.

Cyzicus, Κυζίκος.

## D

dagger, μάχαιρα.

daily, καθ' ἡμέραν ; d. life, ὁ καθ' ἡμέραν βίος.

(adv.), καθ' ἡμέραν, ἐκάστης ἡμέρας, ὅσημέραι.

damage, do d., κακῶς ποιῶ, βλάπτω, ζημιῶ.

damn, see 'condemn.'

Damon, Δάμων.



dance, ὀρχοῦμαι.

danger, κίνδυνος; be in d. of, κινδυνεύω (*c. inf.*).

dangerous, ἐπικίνδυνος.

dare, τολμῶ.

daric, δαρεϊκός.

Darius, Δαρεῖος.

dark, σκοτεινός.

darkness, σκότος.

dart, ἄττω (rare in prose); see 'rush,' 'spring.'

dash (*tr.*), (water), χέω; (in pieces), συνθραύω; d. up (*intr.*), ἀναπηδῶ.

daughter, θυγάτηρ.

day, ἡμέρα; by d., μεθ' ἡμέραν; in the days of, ἐπὶ *c. gen.*, d. by d. = daily; one d., some d., ποτέ.

daylight, ἡμέρα; ἥλιος.

dealings, in all his d., use πάντα.

dear, φίλος.

(costly), τίμιος, πολλοῦ ἄξιος, δαπανηρός.

death, θάνατος; put to d. = kill.

debase, ταπεινῶ.

debased, αἰσχροός, φαῦλος.

debate, ἀγών, λόγοι.

deceased, τεθνεώς.

deceive, ἀπατῶ, ἐξαπατῶ.

decency, τὸ πρέπον, τὸ εὐπρεπές, τὸ κόσμιον, εὐπρέπεια, κοσμιότης.

decide, κρίνω; (between things), διακρίνω, διαγιγνώσκω; d. against (judge), κατακρίνω, καταδικάζω.

(to do), κατανοοῦμαι, γιγνώσκω; δοκεῖ μοι.

decision, γνώμη, βουλή, διάνοια, δόγμα.

decisive, d. moment, καιρός, ἀκμή.

Decius, Δέκιος.

deck (*vb.*), κοσμῶ.

(*noun*), κατάστρωμα.

declare, λέγω, φημί; (by herald), προκηρύττω.

decline, οὐ φημι, οὐκ ἐθέλω; (grow less), μειοῦμαι, ἐλαττοῦμαι, μαραίνομαι (waste away).

decree, (of people) ψήφισμα; τὰ δόξαντα.

(*vb.*), δοκεῖν; (of people), ψηφίζεσθαι; it has been decreed by the fates, εἴμαρται.

deed, ἔργον, τὸ πεπραγμένον.

deem, see 'think.'

deep, βαθύς.

deer, ἔλαφος.

defeat, νικῶ, ἥττῶ, κρατῶ.

(*noun*), ἥττα.

defend, φυλάττω, σῶζω, βοηθῶ; (myself), ἀμύνομαι; (by speech), ἀπολογοῦμαι ὑπέρ.

defendant, ὁ φεύγων.

defense (by speech), ἀπολογία.

defiance, in d. of, θρασυνόμενος πρὸς; βία (*gen.*); bid d. = defy.

defy, προκαλοῦμαι, θρασύνομαι (πρὸς); ἀνταρκῶ (hold out against).

degrade, ταπεινῶ, ἄτιμον ποιῶ.

degraded, see *vb.*; (low), μοχθηρός, φαῦλος, φορτικός.

degree, in some d., πως, τρόπον τινά; by degrees, κατὰ μικρόν.

deity, ὁ θεός.

dejected, ἄθυμος; am. d., ἄθυμῶ.

delay (*tr.*), κωλύω; (*intr.*), μέλλω, χρονίζω.

(*noun*), μέλλησις.

delegation, ἄγγελοι, πρέσβεις.

deliberate, βουλευομαι, διαλογίζομαι.

delicate, λεπτός, ἀπαλός; (life), ἄβρός, τρυφερός.

delight, ἡδονή, χαρά.

(*vb.*), ἡδονὴν παρέχω.

am delighted, ὑπερχαίρω.

deliver (from), σῶζω, ἀπαλλάττω, ἐλευθερῶ.

(to), παραδίδωμι.

deliverer, σωτήρ.

Delos, Δήλος.

Delphi, Δελφοί.

demagogue, δημαγωγός.

demand, αἰτῶ, ἄξιω.

Demeter, Δημήτηρ.

Demetrius, Δημήτριος.

demigod, ἡμίθεος, ἥρως.

Democedes, Δημοκίδης.

democracy, δημοκρατία.

demolish, κατασκάπτω, καταβάλλω, καθαιρῶ; (utterly), εἰς ἔδαφος κατασκάπτω.

Demosthenes, Δημοσθένης.

denial, ἄρνησις; use vb.

denounce, πρὸς τὸ πλήθος ὀνειδίζω, ἐπιτιμῶ.

deny, ἄρνούμαι, ἄπαρνος (ἔξαρνος) γίγνομαι, οὐ φημι.

depart, ἀπέρχομαι, ἄπειμι; or special: ἀποπλέω, etc., also cpds. of ἔκ.

departure, use vb.

deposit, κατατίθημι.

depressed, ἄθυμος.

deprive, ἀφαιρῶ, ἀποστερῶ.

derive, be derived from, γενέσθαι ἔκ τινος.

descend, καταβαίνω; (metaph.), συγκαθίημι.

descent, κατάβασις.

describe, διηγούμαι, διέξιμι.

desert, χώρα ἔρημος.

(vb.), see 'abandon.'

deserted, ἔρημος.

deserve, ἄξιός εἰμι.

desire, ἐπιθυμία.

(vb.), ἐπιθυμῶ.

desirous, am d., ἐπιθυμῶ.

desist from, παύομαι, λήγω, (gen. or *participle*).

despair, ἀπένοια, ἀθυμία.

(vb.), ἀπονοῶ, ἀθυμῶ; ἐλπίδα οὐκ ἔχω.

despise, καταφρονῶ.

despoil, συλῶ, ἀφαιροῦμαι, ἀποστερῶ, γυμνῶ.

despondent, ἄθυμος.

despot, τύραννος, αὐτοκράτωρ.

despotism, despotic government, τυραννίς.

destroy, κατασκάπτω, ἀναιρῶ, ἀνατρέπω, διαφθείρω, ἀπόλλυμι.

destruction, κατασκαφή, ἀναίρεσις, ἀνατροπή.

detach (persons), ἀφίστημι; (things), λύω.

detail, in d., καθ' ἕκαστα; in every d., πᾶς, or (*acc. pl.*), πάντα, τὰ πάντα.

detain, κατέχω.

detect, ἀνεύρισκω; d. in the act, ἐπ' αὐτοφώρῳ λαμβάνω.

deter, ἀποτρέπω.

determine, see 'decide'; I am determined, δέδοκται μοι, προήρημαι.

detest, μισῶ.

device, μηχανή.

devil, διάβολος.

devise, μηχανῶμαι.

devote, δίδωμι; (to god), ἀνατίθημι, καθοσιῶ.

be devoted to, ὑπερφιλεῖν.

devour, κατεσθίω.

dexterous, δεξιός, ἐπιδέξιος.

dexterously, ἐπιδέξια, ἐπισταμένως.

die, ἀποθνήσκω, τελευτῶ.

difference, διαφορά; use vb. διαφέρειν.

different, ἄλλος, οὐ τοιοῦτος; of d. kind, ἄλλοις.

difficult, χαλεπός, δυσχερής, ἐπίπονος.

difficulty, τὸ χαλεπόν, δυσχέρεια.

after a great deal of d., πολλὰ πονήσας or παθών.

with d., μόγισ, μόλις, χαλεπῶς.

dig, σκάπτω, ὀρύττω.

dignity, τὸ σεμνόν, σεμνότης.

dikastery, δικαστήριον.  
diminish (*intr.*), ἥττων γίγνομαι;  
(*tr.*), ἥττω ποιῶ.  
dine, δειπνῶ.  
dinner, δεῖπνον.  
Dioeles, Διοκλῆς.  
Diodorus, Διόδωρος.  
Diogenes, Διογένης.  
Diomede, Διομήδης.  
Dion, Δίων.  
Dionysius, Διονύσιος.  
Dionysus, Διόνυσος.  
Diopithes, Διοπίθης.  
dip, βάπτω.  
dire, δεινός, φοβερός.  
direction, use suffix -δε or prep. πρὸς;  
see 'command.'  
disadvantage, to appear at a d., use  
a comparative: "less . . . than  
he is."  
disagreeable, ἀηδής, ἀτερπής, χαλε-  
πός, ἀνιάρος.  
disappear, to d., ἀφανισθῆναι.  
disappoint, ψεύδω, ἔξαπατῶ.  
be disappointed, ἐλπίδος πεισθῆναι.  
disarm, τὰ ὅπλα ἀφαιρῶ.  
disaster, συμφορά.  
disastrous, ὀλέθριος (rare in prose),  
δεινός.  
discharge (debt), ἐκτίνω; (person),  
ἀφίημι.  
discipline, εὐταξία, εὐπείθεια; lack  
of d., ἀταξία.  
disclose, ἀνακαλύπτω, ἀποκαλύπτω,  
ἀποφαίνω, δηλῶ.  
disclosure, use vb.  
discontent, δυσκολία, δυσχέρεια.  
discontented, see 'dissatisfied.'  
discover, ἀνευρίσκω, εὕρισκω.  
discussion, λόγος, ἔξετασμός.  
disease, νόσος (*f.*).  
disgrace, ἀτιμία; αἰσχρόν.  
(*vb.*), κατασχύνω; ἀτιμῶ. εἰς ἀτι-  
μίαν καθίστημι.

disguise, d. myself, μετασκευάζομαι,  
σχῆμα ἀλλότριον (σκευὴν ἄ.)  
περιτίθεμαι or ἐνδύομαι.  
dish, λεκάνη.  
dishonest, ἄδικος; use κλέπτειν.  
dishonesty, ἀδικία, or say τὸ κλέπτειν  
or κλοπή.  
dislike, οὐκ ἀγαπῶ, οὐ φιλῶ; οὐκ  
ἀρέσκει μοι (με); d. very much,  
μισῶ; d. to do, ἄκων ποιῶ, οὐχ  
ἡδομαι ποιῶν.  
dismount, καταβαίνω.  
disobedient, ἀπειθής, ἀπειθῶν, οὐ πει-  
θόμενος.  
disorder, ἀταξία; θόρυβος; in d.,  
ἄτακτος.  
dispatch (message), δέλτος (*f.*).  
(*vb.*), = send.  
dispense, διανέμω.  
disperse, σκεδάννυμι, διασπείρω;  
(*intr.*), use passive.  
dispirited, ἄθυμος.  
display, ἐπιδείξεις; θέα, θέαμα.  
make a d., ἐπιδείκνυμι.  
(*vb.*), ἐπιδείκνυμι; ἀποφαίνω.  
dispose, διατίθημι; see 'sell.'  
disposition, διάνοια, νοῦς; or use  
διατίθημι or διάκειμαι: I do not  
know his d. towards the man, οὐκ  
οἶδα ὅπως διάκειται πρὸς τὸν  
ἄνδρα.  
dispute, ἀμφισβητῶ, ἐρίζω.  
disregard, ἀμελῶ, ὀλιγωρῶ, ἐν οὐδενὶ  
λόγῳ ποιοῦμαι.  
dissatisfaction, δυσκολία, δυσχέρεια;  
μέμψις, or use μέμφεσθαι.  
dissatisfied, δύσκολος, οὐκ ἀγα-  
πῶν.  
dissension, internal d., στάσις; (*vb.*),  
στασιάζειν.  
dissent, ἄλλην γνώμην ἔχω, οὐχ ὁμο-  
λογῶ, οὐ σύμφημι.  
dissolute, ἀκόλαστος, ἀσελγής, ἄσω-  
τος.

distance, ὁδός; or use ἀπέχει: it is at a considerable d., μακρὰν ἀπέχει; a little d. from, ὀλίγον ἀπέχων (*c. gen.*).

distant, πόρρω ἀπὸν (ἀπέχων).

distinguish, διακρίνω, διαγιγνώσκω.

distinguished, ἐλλόγιμος, ἐπιφανής.

distress, λύπη, ἀνία, ἀπορία; be in d., λυπεῖσθαι, ἀνιάσθαι, ἀπορεῖν.

distribute, νέμω.

district, χώρα.

distrust, ἀπιστώ.

disturb, ταραττώ, κινῶ.

ditch, τάφος (*f.*).

dive, κολυμβῶ; d. down, κατακο-  
λυμβῶ.

diversity, ἀλλοιότης, ποικιλία; or use adj., ἀλλοῖος, ἀλλοιότροπος, ποικίλος, πολυειδής.

divert, be diverted, ἡδεσθαι.

divide (among), διανέμω; (separate), χωρίζω, δίστημι, διατέμνω.

divination, μαντεία.

divine, θεῖος.

divinity, θεός, θεά.

do, ποίω, πράττω, δρῶ; to do well (*intr.*), εὖ πράττειν; to do well to (*tr.*), εἰ ποιεῖν; to do with, χρῆσθαι; as an auxiliary verb when added for emphasis, δή, καί.

doctor, ἱατρός.

dog, κύων, *gen.* κυνός.

dolphin, δελφίς (-ῖνος).

domestic, ἐν τῷ οἴκῳ, οἰκεῖος.

dominion, ἀρχή, βασιλεία.

doom, κατακρίνω.

door, θύρα.

doubt, ἀπορία; be in d., ἀπορεῖν; I have no d., δηλόν ἐστιν ἐμοί, εὖ οἶδα, πέπεισμαι; (*vb.*), ἀπιστώ.

doubtless, δηλονότι.

down, κατὰ; d. below, κάτω; d. to, μέχρι *c. gen.*; (*vb.*), καταβάλλω.

drachma, δραχμή.

drag, ἔλκω, σύρω.

draught (of fishes), βόλος, ἄγρα.

draw, ἔλκω, σύρω, σπῶ; (attract), προσάγομαι; (*intr.*) = come.

dread, φοβοῦμαι.

dreadful, δεινός, φοβερός.

dream, ἐνύπνιον; to see in a d., ὄναρ ἰδεῖν.

dress, στολή, ἱμάτιον.

(*vb.*), ἐνδύω, ἀμφιέννυμι; (one's self), use middle.

drink, πίνω.

drive, ἄγω, ἐλαύνω; d. from, ἀπελαύνω.

drop, σταλαγμός, σταγών; drop by drop, σταγύδην.

drown (*tr.*), ἀποπνίγω; ἀπεπνίγη, he was drowned.

drunk, be d., μεθύειν; get d., μεθυσθῆναι; to make d., μεθύσκειν.

drunkard, μεθυστικός, φιλοπότης.

drunkenness, μέθη.

duck, νήττα.

due, ὀφειλόμενος, προσήκων; in d. time, ἐν δέοντι, ἐν καιρῷ.

(*noun*), τὸ ὀφειλόμενον.

dumfounded, ἐκπλαγείς (from ἐκπλήττω); he was d., ἐξεπλάγη.

duty, τὸ δέον, τὸ προσήκον, ἔργον; use δεῖ, χρή, προσήκει, or omit and use the genitive, as, τοῦ στρατηγοῦ ἐστίν, it is the general's duty.

dwell, οἰκῶ.

dwelling, οἰκία.

## E

each, ἕκαστος; e. other, ἄλληλοι.

eager, πρόθυμος; eager to do, ἐπιθυμῶ ποιεῖν.

eagerly, προθύμως; or use πρόθυμεῖσθαι; (desire), σφόδρα.



ear, οὖς, gen. ὠτός (*n.*).

early, πρωί; in early days, πάλαι.

earnest, σπουδαῖος; or use σπουδῇ or σπουδάξιν.

to be in earnest, σπουδάξιν; opp.

to παίξιν = to joke, not to be in earnest.

earnestly, προθύμως, σπουδῇ, σπουδαίως.

earth, γῆ; (soil), χοῦς.

earthly, ἐπὶ τῆς γῆς, ἐν ἀνθρώποις; κατὰ τοῦτον τὸν βίον.

ease, ῥαθυμία.

East, αἱ τοῦ ἡλίου ἀνατολαί; towards the E., πρὸς ἑω, πρὸς ἡλίου ἀνατολάς.

eastern, πρὸς ἑω; on the e. side, ἀφ' ἑω, ἐκ τῶν πρὸς ἑω.

easy, ῥάδιος; easy journey, 'short.'

eat, ἐσθίω.

edge, ἀκμή.

edifice, see 'building.'

education, παιδεία.

eel, ἔγχελυς (-εως).

effect, τὸ ἀποβάν, τὸ ἐκβάν; usually rendered by a vb.; to the e. that = that.

(*v.b.*), πράττω, διαπράττω, ἀπεργάζομαι, ἀνύτω, αἷτιος γίγνομαι τινος: e. a cure = cure.

effeminate, μαλακός, ἄνανδρος.

efficacy, δύναμις.

efficient, δυνατός, ἱκανός.

effort, make an e., πειρῶμαι; (deed), ἔργον.

Egypt, Αἴγυπτος (*f.*).

eight, ὀκτώ; e. times, ὀκτάκις.

eighteen, ὀκτωκαίδεκα.

eighty, ὀγδοήκοντα.

either, ἕκατερος, ὁ ἕτερος; (with neg.), οὐδέτερος = neither.

(*conj.*) either . . . or, ἢ . . . ἢ; with negative, οὐδέ.

elate, ἐπηρμένος; elated, ἐπαρθείς.

elder, πρεσβύτερος.

Elean, Ἠλεῖος.

election, αἵρεσις, ἐκλογή, χειροτονία.

Eleusis, Ἐλευσις.

Elis, Ἠλῖς.

eloquence, δεινότης, or use adj.

eloquent, δεινὸς λέγειν.

else, εἰ δὲ μή; nobody else, οὐδεὶς ἄλλος; or else, ἢ.

elucidate, σαφηνίζω, δηλῶ; to be elucidated, σαφῇ γενέσθαι.

embassy, πρεσβεία, πρέσβεις.

emblem, σημεῖον.

emerald, σμάραγδος (*f.*).

eminence (abstract), ὕψος (*n.*); (an em.), ὕψηλόν, ἄκρον.

eminent, ἐπιφανής, ἐκπρεπής.

eminently, πάννυ, μάλιστα; διαφερόντως, or use superlative.

empire, ἀρχή.

employment, ἔργον, ἐπιτήδευμα.

empty, κενός.

emulation, ζήλος.

encamp, στρατοπεδεύομαι.

encourage, θαρρύνω, παραθαρρύνω.

end (*v.b. tr.*), παύω; (*intr.*), τελευτῶ (*noun*), τέλος, τελευτή.

endear, φίλον ποιῶ.

endeavor, πειρῶμαι.

endure, ὑπομένω, πάσχω, ἀνέχομαι (*c. part.*).

enemy, ἐχθρός (personal); πολέμιος (public).

energetic, πρόθυμος, ἐνεργός, σπουδαῖος.

energy, προθυμία, ἐνέργεια, σπουδή.

engage, to do, ἐπαγγέλλομαι or ὑπισχνῶμαι, c. fut. inf.

England, ἡ Βρεταννική.

English, Βρεταννικός.

the E. people, οἱ Βρεταννοί.

engulf, καταποντίζω, ὑποβρύχιον ποιῶ.

enjoin, ἐπισκίπτω, προστάττω.

enjoy, ἀπολαύω, ἡδομαι, χαίρω, τέρπομαι.

enlarge, αὐξάνω, μείζω ποιῶ.

enmity, ἔχθρα (*f.*), ἀπέχθεια.

enough, ἱκανός, ἑξαρκῶν, ἀποχρῶν or ὅσον ἑξαρκεῖ, ὅσον ἀπόχρη.

(*adv.*), ἱκανῶς, ἑξαρκούντως, ἀποχρώντως; followed by *inf.*, οὕτω . . . ὥστε.

enrage, ὀργίζω, ἑξοργίζω.

enslave, ἑξανδραποδίζομαι, καταδουλῶ.

enter, εἰσέρχομαι.

enterprise, use ἐπιχειρεῖν.

entertain (*divert*), διατριβὴν παρέχω, τέρπω, εὐφραίνω; (*guests*), ὑποδέχομαι, τρέφω.

entertainment, συμπόσιον.

enthusiastic, ἐνθουσιαστικός.

entire, ὅλος, πᾶς.

entirely, ὅλως, πάντως.

entomb, θάπτω.

entrance, εἴσodos.

envoy, πρεσβευτής; (*pl.*), πρέσβεις.

envy, φθόνος; (*vb.*), φθονῶ.

Epaminondas, Ἐπαμεινώνδας.

Eraphroditus, Ἐπαφρόδιτος.

Ephesus, Ἐφεσος.

ephor, ἑφορος.

epic, ἐπικός.

Epirus, Ἡπειρος.

epithet, see § 137: the *e.* which = ὅ.

equal, ἴσος.

Eratosthenes, Ἐρατοσθένης.

ere, see 'before'; *e.* long = soon.

erect, ὀρθός.

(*vb.*), ἀνίστημι; (*build*), οἰκοδομῶ.

err, ἀμαρτάνω.

error, ἀμάρτημα.

escape, ἀποφεύγω; *e.* notice, λανθάνω.

especially, ἄλλως τε καί, μάλιστα, οὐχ ἥκιστα.

essence, κεφάλαιον.

establish, καθίστημι.

estate, χωρίον; οὐσία.

esteem, αἰδοῦμαι, περὶ πολλοῦ ποιῶμαι, τιμῶ, ἐντίμως ἔχω; (*think*), ἡγοῦμαι, νομίζω.

estimate, λογίζομαι; *e.* highly, περὶ πολλοῦ ποιῶμαι.

estimation, ἀξίωσις; in my *e.*, ὡς ἔμοι δοκεῖ.

eternal, ἀθάνατος, αἰὲ ὦν, αἰδίος.

Euboea, Εὐβοία.

Eumolpus, Εὐμόλπος.

Euphranor, Εὐφράνωρ.

Europe, Εὐρώπη.

Eurysaces, Εὐρυσάκης.

Eurystheus, Εὐρυσθεύς.

Euthydicus, Εὐθύδικος.

even (*not odd*), ἄρτιος; (*level*), ὁμαλός.

even (*adv.*), καί; *not e.*, οὐδέ.

evening, ἑσπέρα.

ever, αἰί; ποτέ; see § 27.

every, πᾶς.

evidence, μαρτυρία; to serve as *e.*, μαρτυρεῖν.

evident, φανερός, δηλός.

evidently, δηλονότι, ὡς δοκεῖ.

evince, δέικνυμι, φαίνω.

exaction, εἴσπραξις.

examine, ἐξετάζω, δοκιμάζω, διασκοπῶ; (*witness*), ἐξελέγχω; -(a slave by torture), βασανίζω.

example, παράδειγμα; for *e.*, οἶον, αὐτίκα.

exceedingly, ὑπερβαλλόντως, ὑπερφυῶς ὡς; also ὑπέρ in *cp.*

excellence, ἀρετή, δεινότης.

excellent, ἀριστος, δεινότατος.

except, πλὴν, εἰ μὴ.

exception, with the *e.* of = except.

excessively, see 'exceedingly.'

exchange, ἀλλαγή; (*vb.*), ἀλλάττομαι; *e.* words, διαλέγομαι.

excite, ἐγείρω, ταραττώ, ἐπαίρω; get excited, προοῦμαι.

excitement, πτόησις, ταραχή, κίνησις.

excursion (of army), ἔξοδος, ἐπέξοδος; (of individual), ἀποδημία.

excuse, πρόφασις, πρόσχημα, ἀπολογία; urge as e., προφασίζομαι, ἀπολογοῦμαι.

(vb.), ἀπολογοῦμαι ὑπέρ τινος.

execrable, κατάρατος.

execute, ἀποκτείνω (*pass.* ἀποθνήσκω); (carry out), πράττω, διαπράττω.

exert one's self, σπουδὴν ποιεῖσθαι, προθυμεῖσθαι, σπουδάζειν, ἐργάζεσθαι, πονεῖν.

exertion, πόνος.

exhaust, ἐξαντλῶ (pump out); ἀναλίσκω (use up); see 'tire.'

exhibit, ἀποφαίνω.

exhortation, παραίνεσις.

exile, φυγή; (person), φυγὰς; go into e., φεύγω.

existence, use εἶμι.

expect, προσδοκῶ, ἐλπίζω; as was to be expected, ὥσπερ εἰκός.

expectation, προσδοκία, ἐλπίς; contrary to e., παρ' ἐλπίδα.

expedition, make e., στρατεύομαι, στρατείαν ποιοῦμαι.

expense, δαπάνη; incur e., ἀργύριον ἀναλίσκω.

expensive, δαπανηρός.

experience, ἐμπειρία; use πειρῶμαι or πάσχω.

experienced, ἔμπειρος.

expiate, ἐκτίνω, δίκην δίδωμι.

expire, see 'die'; ἀποψύχω (Thuc.).

explain, ἐξηγοῦμαι, σαφηνίζω, ἐρμηνεύω, δηλῶ, διδάσκω.

explanation, ἐξήγησις, ἐρμηνεία.

exploit, ἀγώνισμα, ἔργον λαμπρόν.

expose, ἐκτίθημι; (to view), ἐκφαίνω.

expression, λόγος, τὸ εἰρημένον.

expressive, ἐναργής; (*adv.*), ἐναργῶς.

exquisite, ἐξάίρετος, διαπρεπής, καλός.

extend (*tr.*), ἐκτείνω; (*intr.*), διατείνω; see 'enlarge.'

extent, to such an e., τοσοῦτον, εἰς τοῦτο; to some e., τι.

extol, ἐπαίνω.

extortioner, ὁ χρήματα ἐκβιαζόμενος, ὁ χρήματα βίᾳ ἐκπράττων.

extract, ἐξαίρω.

extraordinary, θαυμάσιος.

extravagantly, εἰς ὑπερβολήν, ὑπερβαλλόντως.

extreme, ἔσχατος, ἄκρος.

extremely, σφόδρα, μάλιστα.

extremity, ἄκρος (with parts of body); τὸ ἔσχατον.

eye, ὀφθαλμός.

## F

fable, μῦθος, αἶνος.

fabled, μυθικός.

fact, it is a f., ἐγένετο (or appropriate verb) δὴ; in f., δὴ or καὶ δὴ, ἔργω.

faction (*abstr.*), στάσις; (*concr.*), οἱ στασιάζοντες.

faculty, δύναμις.

fail, ἀμαρτάνω, οὐ τυγχάνω; in doing, ἀτυχῶ; use neg. with vb.

fair, καλός; (just), δίκαιος, ἐπιεικής.

faithful, πιστός.

faithfully, πιστῶς.

fall, πίπτω; f. in with, ἐντυγχάνω, περιτυγχάνω; to f. ill, νοσῆσαι;

f. in love, ἐρασθῆναι.

false, ψευδής; (unfaithful), ἀπιστος.

falsehood, ψεῦδος (*n.*).

familiar, εὖγνωστος, or use γινώσκω; (f. with), ἔμπειρος (*c. gen.*).

family, γένος; οἱ προσήκοντες; γυνὴ καὶ παῖδες.

famous, περιβόητος, ἔνδοξος, ἐλλόγιμος.

- far, πόρρω; as f. as, ὅσον; it is f. off, πολὺ or μακρὰν ἀπέχει; f. from it, πολλοῦ δεῖ; by f., πολὺ or πολλῶ.
- farmer, γεωργός.
- farther, see 'far.'
- fashion, πλάττω.
- fasten, πηγνυμι; (the door), κλείω.
- fat, παχὺς; to grow f., παχύνεσθαι.
- fatal, θανατηφόρος; (blow), καίριος.
- fate, μοῖρα, ἡ εἰμαρμένη.
- fated, it is f., εἴμαρται.
- father, πατήρ.
- fatigued, ἀπειρηκός.
- fault, find f., ψέγω, μέμφομαι; it's your f., σὺ τούτων αἷτιος.
- favor, εὖνοια, χάρις; show f., χαρίζομαι; in f. of, ὑπέρ.
- fawn (*vb.*), σαίνω, προσσαίνω.
- fear, φόβος.  
(*vb.*), φοβοῦμαι, δέδοικα.
- fearful, φοβερός, δεινός.
- feast (*vb. tr.*), ἐστιῶ; (*intr.*), ἐστιῶμαι.
- (*noun*), ἐορτή.
- features, πρόσωπον, ὄψις.
- fee, μισθός.
- feed, τροφὴν παρέχω, τρέφω, σιτίζω.
- feel, αἰσθάνομαι; γινώσκω; δοκεῖ μοι; f. assured, πέπεισμαι.
- feeling, αἰσθησις; use word for particular feeling, as 'pain,' 'pity,' etc.
- fellow, ἐταῖρος; in cpds. use σύν in cp., as συμμαθητής, fellow-pupil; but this is sometimes omitted, as ὦ ἄνδρες πολῖται, my fellow-citizens.
- female, θηλὺς; females = women.
- fertile, πολυφόρος.
- festival, ἐορτή; national f., πανήγυρις.
- fetters, πέδαι (*pl.*).
- fever, πυρετός.
- few, ὀλίγοι.
- field, ἀγρός.
- fierce, ἄγριος, ὤμος.
- fiery, πυροειδής, ἔμπυρος; (of speech), ὀξύς, σφοδρός, θυμοειδής.
- fight, μάχομαι.
- figure, σχῆμα; of goodly f., εὐπρεπὴς τὸ σχῆμα; something fashioned or molded, πλάσμα.
- fill, πίμπλημι, πληρῶ.
- finally, (τὸ) τέλος; or use τελευτῶν (*partic.*).
- find (thing), εὕρισκω; (a fact), αἰσθάνομαι, μαρθάνω; (on inquiry), πυρθάνομαι; he found himself unable, ἦσθετο ἀδύνατος ὢν.
- fine, ζημία; (*vb.*), ζημιῶ.
- fine (*adj.*), καλός.
- finish (*tr.*), τελῶ, τέλος ἐπιτίθηναι; (*intr.*), τελευτῶ.
- fire, πῦρ; a f., πυρκαϊά, ἔμπρησις; to light a f., πῦρ ἅπτειν.
- firm, βέβαιος.
- firmly, βεβαίως, ἀσφαλῶς; ἰσχυρῶς.
- first, πρῶτος; (of two), πρότερος; be f., πρωτεύω; be f. in doing something, get ahead of, φθάνω; (*adv.*), πρῶτον.
- fish, ἰχθύς.
- fisherman, ἀλιεύς.
- fit (*tr.*), ἐφαρμόττω, προσαρμόττω; (*intr.*), ἀρμόττω.
- fitting, προσήκων, πρέπων; it is f., πρέπει.
- flambeau, δᾶς.
- flame, φλόξ; in flames, ἀναλάμπει καίόμενος.
- flask, λήκυθος (*f.*).
- flat, ὁμαλός, ὁμαλής; πλατύς (broad and f.).
- flatter, κολακεύω.
- flatterer, κόλαξ.
- flattery, κολακεία.
- flee, φεύγω.



fleet, ὁ στόλος, αἱ νῆες.  
 flesh, σάρξ (*f.*); κρέας (*n.*).  
 flight, φυγή.  
 fling, ῥίπτω; *f.* away, ἀπορρίπτω.  
 flog, μαστιγῶ.  
 flourish, ἀκμάζω, ἀνθῶ.  
 flow, ῥέω.  
 flower, ἄνθος (*n.*).  
 flute, αὐλός; play on *f.*, αὐλῶ.  
 fly, μύια.  
 fly (*vb.*), πέτομαι; (*flee*), φεύγω.  
 foam, ἀφρός.  
 follow, ἔπομαι, ἀκολουθῶ; *f.* advice, πείθομαι; as follows, the following, τάδε, τοιαύδε; in the following manner, τῷδε τῷ τρόπῳ.  
 follower, ἀκόλουθος; μαθητής.  
 folly, ἄνοια, μωρία.  
 fond, am *f.* of, φιλῶ, ἔρῶ.  
 food, σίτος, ἔδεσμα, τροφή.  
 fool, μωρός, ἀνόητος, ἡλίθιος, ἄφρων, εὐήθης.  
 foolish, see 'fool.'  
 foolishly, ἀνοήτως, μωρῶς, ἡλιθίως.  
 foot, ποῦς; go on *f.*, βαδίζω.  
 footman, θεράπων.  
 for, *dat.*; ὑπέρ, ἀντί, πρό, διά, see § 142.  
 forage, ἐπισιτίζομαι.  
 forbid, ἀπαγορεύω (ἀπεῖπον); κελεύω μῆ.  
 force, βία; with *f.*, βιαίως; στρατιά. (*vb.*), βιάζομαι, ἀναγκάζω.  
 forefather, πρόγονος.  
 foreign, ξένος, ἔκδημος, ὑπερόριος; βάρβαρος (non-Greek; said in contempt); (of things), ἐπακτός, εἰσαγωγίμος.  
 foremost, πρῶτος.  
 forest, ὕλη.  
 forethought, πρόνοια.  
 forever (for all time), εἰς αἰέ.  
 forfeit, ζημίαν τινὸς ὀφείλω.  
 forge, χαλκεῖον.

forget, ἐπιλανθάνομαι.  
 fork (for hay), δίκρανον, δίκρουν.  
 form, μορφή, ἰδέα, σχῆμα.  
 formerly, πρότερον, πρὸ τοῦ.  
 forsake, καταλείπω, προδίδωμι, ἀφίσταμαι (*gen.*).  
 forth, πρό in *cp.*  
 fortunate, εὐτυχής; am *f.*, εὐτυχῶ.  
 fortunately (at beginning of sentence), use τυγχάνειν or συμβαίνειν.  
 fortune, τύχη; good *f.*, εὐτυχία; evil *f.*, δυστυχία.  
 forum, ἀγορά.  
 forward, πρό in *cp.*  
 foul (decaying), σαπρός; (smelling), δύσοσμος, δυσώδης; (deed), αἰσχρός.  
 foundation, ἔδαφος (*n.*), κρηπίς (-ῖδος).  
 found, κτιστής.  
 fourteen, τετταρεσκαίδεκα.  
 fourth, τέταρτος; one *f.*, τὸ τέταρτον (μέρος).  
 fox, ἀλώπηξ.  
 fragmentary, τεθραυσμένος.  
 frame (of mind), νοῦς, διάνοια; or use *vb.*  
 France, Γαλατία.  
 fraud, δόλος.  
 free (*adj.*), ἐλεύθερος; make *f.*, ἔλευθερῶ; *f.* from = without.  
 free from (*vb.*), ἀπαλλάττω, λύω.  
 freedom, ἐλευθερία.  
 freely, ἐλευθέρως; (without fear), ἀδεῶς; (give, drink), πολλά.  
 frenzy, μανία.  
 frequent, πολὺς, συχνός.  
 frequently, πολλάκις.  
 fresh, καινός; (uninjured), ἀκέραιος; (more), πάλιν or ἔτι πλείω; use adv. 'recently.'  
 friend, φίλος.  
 friendless, ἄφιλος.

friendly, εὔνους; (*adv.*), εὐνοικῶς.  
 friendship, φιλία.  
 frighten, φοβῶ.  
 frog, βάτραχος.  
 from, ἀπό, ἐκ, παρά; suffix -θεν.  
 front, in f. of, ἔμπροσθεν, πρό.  
 fulfill, τελῶ.  
 full, πλήρης, μεστός; (complete), τέλειος; use πάντα with vb.  
 funds, χρήματα.  
 funeral, ἐκφορά; hold f., ἐκφορὰν ποιοῦμαι; f. pyre, πυρά.  
 furious, μανικός, μαινόμενος.  
 furniture, τὰ σκεύη, ἑπιπλα.  
 further, πορρωτέρω; ἔτι πλείω.  
 furthermore, προσέτι, πρὸς τούτοις, καὶ δὴ καί.  
 future, τὸ μέλλον, ὁ μέλλον χρόνος; in (the) f., τὸ λοιπόν, τοῦ λοιποῦ; (*adj.*), μέλλον ἔσεσθαι; ἐπιγενόμενος.

## G

gain, κέρδος (*n.*).  
 (*vb.*), κερδαίνω; κτῶμαι: g. a livelihood, βίον κτῶμαι.  
 gallantly, ἀνδρείως; θεραπευτικῶς.  
 gallantry (bravery), ἀρετή, ἀνδρεία;  
 (courtesy), θεραπεία.  
 galley, τριήρης.  
 garland, στέφανος.  
 garment, στολή, ἱμάτιον.  
 garrison, οἱ στρατιῶται.  
 gate, πύλη.  
 gather, συλλέγω, ἀναιρῶ; (*intr.*), συλλέγεσθαι, ἀθροίζεσθαι.  
 Gaul, Γαλάτης.  
 gazelle, δορκάς.  
 general, στρατηγός.  
 general (*adj.*), use a form of πάντες or πλείστοι; in g., ὅλως.  
 generally, ὡς ἐπὶ τὸ πολὺ, τό γε πλείστον; or use εἴθω; some-

times rendered by πάντες: ὑπὸ πάντων θαυμάζεται, he is g. admired.  
 generosity (magnanimity), μεγαλοφροσύνη.  
 generous, φιλόδορος, ἐλευθέριος, πολλὰ or ἄφθονα διδούς.  
 generously, ἐλευθερίως; with 'giving,' πολλὰ, ἄφθονα.  
 genius, δαιμόνιον (Socrates' good g.).  
 gentle, πρᾶος (fem. πραεῖα).  
 gentleman, ἀνὴρ; εὐγενής; καλὸς κάγαθός; (*pl. voc.*), ὦ ἄνδρες.  
 gently, πρᾶως, μικρόν.  
 genuine, γνήσιος, ἀληθινός.  
 get, κτῶμαι; often = become, γίγνομαι; to g. a thing done, κελεύειν ποιεῖν, or middle; g. together = come together, συνελθεῖν; g. up, ἀναστῆναι, (ascend) ἀναβῆναι; make g. up, ἐξαναστῆσαι (from seat); g. out of, ἐξελθεῖν, ἀπαλλαγῆναι.  
 gift, δῶρον.  
 gigantic, παμμεγέθης, ὑπερφυῆς τὸ μέγεθος.  
 Gillus, Γίλλος.  
 girl, κόρη, παρθένος, ἡ παῖς.  
 give, δίδωμι; (tell), λέγω; g. back, ἀποδίδωμι; g. up, παραδίδωμι; g. way, εἴκω, ἐνδίδωμι.  
 glad, am g., ἡδομαι, χαίρω; g. to do (gladly do), ἡδέως (ἄσμενος) ποιῶ.  
 gladden, 'make glad.'  
 Glaucus, Γλαῦκος.  
 glean, συλλέγω.  
 globe, γῆ, ἡ οἰκουμένη.  
 gloom, τὸ σκοτεινόν, σκότος (*n.*).  
 glorious, λαμπρός; μεγαλοπρεπής, κάλλιστος.  
 glory, δόξα.  
 gnaw, τρώγω, περιτρώγω; g. through, διατρώγω.

go, βαίνω, ἔρχομαι, εἶμι (see § 126); go by, παρέρχομαι; go down, καταβαίνω, (fall) πίπτω; on foot, βαδίζω; go frequently, φοιτῶ; go over, διέξειμι; go up, ἀναβαίνω; the particular way of going is generally stated in Greek: he went (from Athens) to Ephesus, ἔπλευσεν εἰς Ἔφεσον; to let go, ἀφιέναι; going to do, μέλλω.

goblet, φιάλη.

god, θεός.

gold, χρυσός; (*adj.*), χρυσοῦς.

golden, χρυσοῦς.

goldsmith, χρυσοχόος.

good, ἀγαθός, χρηστός, καλός, δεξιός; g. at doing, δεινός (*c. inf.*), or a verbal adj. is used: βαδιστικός εἰμι, I am g. at walking; good! εὖ γε, καλῶς; g. morning, χαῖρε; frequently rendered by εὖ in cp.: εὐαγγελία, g. news.

good cheer, εὐφροσύνη, εὐωχία.

goodly, εὖ in cp.; εὐπρεπής τὸ σχῆμα, of g. figure.

good nature, εὐκολία, φιланθρωπία, or use adj. (good-natured), εὐκολος, φιλάνθρωπος.

goods, χρήματα; (merchandise), ἀγοράσματα, or state the particular kind of goods.

good spirit, εὐθυμία; (*adj.*), εὐθυμος.

goose, χήν.

gourmand, γαστρίμαργος, λαίμαργος.

govern, ἄρχω.

government, ἀρχή; οἱ ἄρχοντες.

governor, ὁ ἄρχων.

grand, μεγαλοπρεπής.

grandee, δυνάστης, εὐγενής.

grant, δίδωμι, νέμω; see 'admit.'

grass, πόα.

grateful, am g., χάριν οἶδα.

gratification (of desire), use ἀποπλήμι (πληρῶ) τὴν ἐπιθυμίαν.

gratitude, χάρις (with οἶδα).

grave, τάφος (*m.*), ταφή, τύμβος, χῶμα.

great, μέγας; εὐδόκιμος, ἐπίσημος.

Greece, ἡ Ἑλλάς.

greed, ἀπληστία, πλεονεξία, αἰσχροκέρδεια.

greedy, ἀπληστος, πλεονέκτης.

Greek, ὁ Ἕλλην; Ἑλληνικός; to speak G., Ἑλληνιστὶ λέγειν.

greet, ἀσπάζομαι.

greeting, ἀσπασμός.

grief, λύπη, ἀνία; (for the dead), πένθος (*m.*).

grieve (*intr.*), λυποῦμαι, πενθῶ.

grimace, ἡ τοῦ προσώπου διαστροφή.

groan, στεναίω (not often used in prose).

ground, γῆ, χώρα, χωρίον; on the g., χαμαί.

grow, αὐξάνομαι, φύομαι; (become), γίγνομαι, with adjectives, although these may be used proleptically with αὐξάνεσθαι, if there is real growth, as μέγας ἠύξθη, he grew to be large.

Gryllus, Γρύλλος.

guard, φύλαξ.

(*vb.*), φυλάττω; g. against, φυλάττομαι.

guardian (of a ward), ἐπίτροπος; φύλαξ; be g. of a thing, φυλάττειν.

guest, σύνδειπνος; (from another city), ξένος.

guide, ἡγεμών.

(*vb.*), ἡγοῦμαι; (horse), ἐλαύνω.

guile, δόλος.

guilt, ἀδικία.

guilty, αἷτιος; g. of crime (wrong), use ἀδικεῖν; (declared g. in

court), δίκην ὀφλόν (or ὀφλων).

Gylippus, Γύλιππος.

gymnastic, γυμνικός, γυμναστικός; or use γυμνάζομαι, I practise g. exercises.

## H

habit, ἔθος (*n.*); have h., εἴωθα.

habitation, οἰκία.

Hades, "Αιδης; to H., εἰς "Αιδου.

Haemon, Αἷμων.

hair, θρίξ (*gen.* τριχός); (collective), τρίχες, κόμη, χαίτη (horse's mane).

half, ἥμισυς.

hand, χεῖρ; at the hands of, ὑπό; at h., πρόχειρος.

(*vb.*), δίδωμι, παραδίδωμι, ἐγχειρίζω.

handle, διαχειρίζω, μεταχειρίζω, or middle of either; χρώμαι.

handsome, καλός; (*adv.*), καλῶς.

hang, κρεμάννυμι, ἀρτῶ, ἀναρτῶ.

(*intr.*), κρέμαμαι, ἀνῆρτημαι.

happen (to do), τυγχάνω; (event), γίγνεσθαι, συμβαίνειν.

happiness, εὐδαιμονία, εὐτυχία.

happy, εὐδαίμων, εὐτυχής; or vbs. εὐδαιμονῶ, εὐτυχῶ.

harbor, λιμήν.

(*vb.*), ὑποδέχομαι.

hard, σκληρός; h. (to do), χαλεπός; h. work, πόνος.

(*adv.*), σφόδρα, σφοδρῶς.

hardihood, to have the h., τολμᾶν.

hardly, μόλις (with difficulty); h. had he come when, οὐκ ἔφθασεν ἐλθὼν καὶ εὐθύς.

hardship, κακόν, ταλαιπωρία, πόνος; use (κακὰ) πᾶσχω, πονῶ.

harm, κακόν.

harsh, τραχύς.

haste, σπουδή.

hasten, σπεύδω, ἐπείγω; (*intr.*), σπεύδω, ἐπείγομαι, ταχύνω, or use ταχέως or δρόμῳ (the latter w. vbs. of movement).

hasty, to be too h., λίαν ἐπείγεσθαι.

hate, μισῶ.

hatred, μῖσος (*n.*).

haughty, ὑπερήφανος σεμνός.

have, ἔχω, κέκτημαι; ἔστι, ὑπάρχει μοι; h. to do, δέι, verbal in -τέος, ἀνάγκη; h. a thing done, κελεύω ποιεῖν, sometimes middle.

hazard, τολμῶ, κινδυνεύω.

head, κεφαλή.

heal, ἰῶμαι, ἀκοῦμαι.

health, ὑγίεια.

heap together, συλλέγω, σωρεύω.

hear, ἀκούω.

heart, καρδία; (metaph.), καρδία, ψυχή, θυμός; take h., θαρρῶ (*aor.*).

hearth, ἐστία.

heartily, προθύμως; eat h., εὐχοῦμαι, πολλὰ ἐσθίω.

heat, θερμότης, καῦμα.

(*vb.*), θερμαίνω, ἐκθερμαίνω.

heath, πεδῖον ἔρημον.

heaven, οὐρανός; in secondary sense, ὁ θεός, οἱ θεοί, Ζεὺς: for heaven's sake, πρὸς θεῶν.

heavy, βαρύς.

Hecate, Ἑκάτη.

heed, προσέχω τὸν νοῦν, φροντίζω, μέλει μοι; not to h., be heedless of, ἀμελεῖν, ὀλιγωρεῖν.

heir, κληρονόμος; (to throne), διάδοχος.

Helen, Helena, Ἑλένη.

Helios, Ἥλιος.

helm, πηδάλιον.

help, βοηθῶ (come to one's aid); ὠφελῶ; σύν in cp.

hemlock, κώνειον.

Hera, Ἥρα.

Heraclides, Ἡρακλείδης.



- herald, κήρυξ.  
Hercules, Ἡρακλῆς.  
here, ἐνταῦθα, ἐνθάδε; (hither), δεῦρο:  
come here, δεῦρο(ο) ἐλθέ.  
hereupon = after this; use clause.  
Hermes, Ἑρμῆς.  
Hermocrates, Ἑρμοκράτης.  
hero (myth.), ἥρως; (στρατηγός)  
μάχην νικήσας.  
Herodotus, Ἡρόδοτος.  
Hesiod, Ἡσίοδος.  
hesitate, ὀκνῶ, μέλλω.  
hesitation, ὀκνος (*m.*), μέλλησις; or  
use vb.  
hide, κρύπτω; hidden, participle of  
vb., or ἄδηλος, ἀφανής.  
high, ὑψηλός; (metaph.), λαμπρός,  
ἐπίσημος; -minded, μέγα φρονῶν.  
highly (praise), πάνυ, πολύ.  
hill, λόφος (*m.*).  
Himera, Ἱμέρα.  
Hippias, Ἱππίας.  
hire (let), μισθῶ; (get the use of),  
μισθοῦμαι.  
historian, συγγραφεύς.  
hitherto, μέχρι τοῦδε (or τούτου), εἰς  
τόδε.  
hoist, αἶρω.  
hold, ἔχω; h. on to, ἔχομαι *c. gen.*;  
h. up, ἀνέχω, ἀνατείνω.  
hole, ὀπή, τρώγλη.  
holy, ἄγνός, ἅγιος, ὅσιος.  
home, at h., οἶκοι; from h., οἴκοθεν,  
ἀπὸ τῆς πατρίδος; (go) h., οἴ-  
καδε; homewards, ἐπ' οἴκου; be  
away from h., ἀποδημῶ.  
honest, δίκαιος, σπουδαῖος.  
honor, τιμή; in h. of, dat. or = to  
honor; with h., καλῶς.  
(*vb.*), τιμῶ.  
honorable, αἰδοῖτος, τιμητός, ἔντιμος,  
καλὸς κάγαθός.  
honorably, καλῶς.  
hoof, ὀπλή, χηλή, ὄνυξ.  
hope, ἐλπίς; (*vb.*), ἐλπίζω.  
hopeless, ἀνέλπιστος; (not to be  
remedied), ἀνήκεστος.  
hoplite, ὀπλίτης.  
horrible, φοβερός, φρικώδης; (dis-  
gusting), βδελυρός.  
horrified, to be h., ὀρρωδεῖν, φρίττειν.  
horse, ἵππος; on horseback, ἐφ' ἵπ-  
που; to fight on horseback, ἀφ'  
ἵππου μάχεσθαι; see 'cavalry.'  
hospitality, φιλοξενία.  
host, ξένος, ὁ ὑποδεχόμενος, ὁ ξενίζων,  
ὁ ξενοδοκῶν; see 'army.'  
hostile, δυσμενής, πολέμιος.  
hourly, use αἰεί.  
house, οἰκία, οἶκος.  
household, οἶκος.  
how, πῶς; h. about you? τί δὲ σύ;  
however, οὐ μὴν ἀλλά, μέντοι.  
huge, παμμεγέθης.  
human, ἀνθρώπινος, or use ἀνθρώ-  
πων; h. being, ἄνθρωπος.  
humanity (mankind), οἱ ἄνθρωποι,  
τὸ γένος τῶν ἀνθρώπων.  
humble, ταπεινός.  
humility, ταπεινότης, or use adj.  
hunger, λιμός.  
hungry, be h., πεινῶ, inf. πεινῆν.  
hunt, θήρα; (*vb.*), θηρῶ, θηρεύω.  
hurl, ρίπτω.  
hurry, see 'hasten.'  
hurt, βλάπτω, ἀδικῶ.  
hurtful, βλαβερός.  
husband, ἀνὴρ.  
hymn, ὕμνος.  
Hyperides, Ὑπερείδης.

## I

- Iamblichus, Ἰάμβλιχος.  
Iapygian, Ἰαπύγιος.  
idea, neuter adj. or articular inf., see  
§ 137; his ideas, ἃ ἐν νῷ ἔχει.  
idle, ἀργός.

idleness, ἀργία.

ignoble, ἀγεννής, ἀνελεύθερος, αἰσχρός.

ignorance, ἀμαθία.

ignorant, ἀμαθής, οὐκ εἰδώς.

ill, νοσῶν, ἀσθενῶν.

ill-health, ἀσθένεια, ἀρρωστία.

imagine, ἐννοῶ ; εἰκάζω, τεκμαίρομαι, δοκεῖ μοι.

imitate, μιμοῦμαι (τινά τι or κατὰ τι).

immediate, παραχρήμα, πρὸς (or εἰς) τὸ παραχρήμα.

immediately, εὐθύς, παραχρήμα.

immense, παμμεγέθης, πάμπολυς ; ὑπερφυῆς (or ἀμήχανος) τὸ μέγεθος (τὸ πλήθος).

immoral, ἀκόλαστος, κακός, πονηρός, αἰσχρός, κακοήθης.

immorality, ἀκολασία, τὸ αἰσχρόν.

immortal, ἀθάνατος.

immovable, ἀκίνητος.

immunity, ἄδεια.

immutable, ἀκίνητος, ἀμετάστροφος.

impair, μειῶ, ἐλαττώ ; or ποιῶ with the corresponding comparative.

impatient, οὐ καρτερῶν, σφοδρός ; *c. inf.*, σφόδρα ἐπιθυμῶ.

imperative, προστακτικός, κελευστικός ; with 'command' use ἰσχυρῶς or καρτερῶς.

impiety, ἀσεβεία.

impious, ἀσεβής.

implore, ἱκετεύω, ἀντιβολῶ.

important, ἐξιόλογος, πολλοῦ ἄξιος.

importunate, to be *i.*, λιπαρῶ, ἀνάγκην προσφέρω, βιάζομαι δεόμενος or αἰτῶν.

importune, see 'importunate.'

impregnable, ἀνάλωτος, ὃ οὐκ ἔστιν ἐλεῖν.

impression, to make an *i.*, πείθειν, κινεῖν, διατιθέναι *w. adv.* ; my *i.* is, οἶομαι ; according to my *i.*, ὥς γ' ἐμοὶ δοκεῖ.

imprison, ἐμβάλλω εἰς τὸ δεσμωτήριον.

imprisonment, 'being in prison,' 'being cast into prison.'

improve, βελτίω ποιῶ, ἐπανορθῶ.

imprudence, ἀπρομήθεια, ἀβουλία, ἀρέλεια.

imprudent, ἀπρονόητος, ἀπερίσκεπτος, ἀφύλακτος.

in, ἐν ; in Homer, παρ' Ὀμήρῳ.

inability, κακία, ἀδυναμία, τὸ μὴ δύνασθαι.

inaccessible, ἄβατος.

inasmuch as, ἐπειδὴ.

incapacity, κακία, ἀδυναμία, ἀμηχανία.

incensed, ὀργισθεῖς.

incessantly, συνεχῶς, ἀδιαλείπτως.

inclined to (something unpleasant), προπετὴς πρὸς ; *i.* to do, ἐθέλω ποιεῖν ; φιλῶ ποιεῖν.

income, πρόσοδος.

increase, αὐξάνω, μείζω (or πλείω) ποιῶ ; (*intr.*), use passive.

incumbent upon, προσήκει, χρή.

incurable, ἀνήκεστος.

indeed, μέν, δή ; unless *i.*, εἰ μὴ ἄρα.

independence, (state), αὐτονομία.

indifferent to, ἀμελής ; *am i.*, ἀμελῶ.

indignant, ἀγανακτῶν, δυσχεραίνων, βαρέως φέρων.

individual, ἀνήρ, or omit.

individually, εἰς ἕκαστος.

induce, πείθω ; (to do wrong), παρ-άγω εἰς.

inexhaustible, ὃ οὐκ ἂν ἀναλίσκοι-  
τις, ἀνέκλειπτος.

inexperience, ἀπειρία.

inexperienced, ἄπειρος.

infamy, ἀτιμία, αἰσχύνη, δύσκλεια.

infantry, οἱ πεζοί.

inferior, ἥττων.

influence, δύναμις ; or by *vb.* : his *i.* on me is plain, δηλον ὥς διάκει-

- μαι (or ἔσα πάσχω) ὑπ' αὐτοῦ, or use πείθειν; of i., μέγα δυνάμενος; have i. with, (μέγα) δύνασθαι παρά τινι.
- inform, λέγω, διδάσκω.
- information, ἀγγελία, ἀκοή, or use πυνθάνομαι.
- ingenious, σοφός, εὐμήχανος.
- inhabitant, ἐνοικῶν.
- initiated, to be i., μνεῖσθαι, τελεῖσθαι.
- injunction, πρόσταξις, πρόσταγμα; or use vb. 'command,' or ἐπισκήπτω.
- injure, βλάπτω, ἀδικῶ, κακὸν ποιῶ.
- injury, κακόν, ἀδικία.
- inn, πανδοκεῖον.
- innocent, ἀνάτιος.
- inordinate, ἄμετρος.
- inquire, ἐρωτῶ; also from the stem ἐρ-: (*fut.*), ἐρήσομαι; (*aor.*), ἥρομην.
- inquiry, ἐρώτησις, ἐρώτημα; use vb.
- inquisitive, πολυπράγμων, περίεργος.
- insane, to be i., μαίνεισθαι.
- insensibly, use λανθάνω, or οὐκ εἰδώς, οὐκ αἰσθόμενος.
- inside, ἐντός *c. gen.*; ἔνδον (*adv.*).
- insignificant, φαῦλός.
- insist, ἰσχυρίζομαι; (stubbornly), φιλονεικῶ, διαμάχομαι.
- insolent, ὑβριστικός, ὑβρίζων.
- insolently, ὑβριστικῶς.
- instance, in the present i., ἐνταῦθα.
- instead of, ἀντί.
- instigate, παροξύνω, παρορμῶ.
- instrument, ὄργανον.
- insult, ὑβρίζω; (*noun*), ὕβρις.
- Intaphernes, Ἰνταφέρνης.
- intellect, νοῦς.
- intelligent, συντετός, φρόνιμος, σοφός.
- intemperance, ἀκράτεια; (in drink), μέθη.
- intemperate, ἀκρατής ἐαυτοῦ; i. in the use of wine, ἀκρατής οἴνου.
- intend, διανοοῦμαι, ἐν νῷ ἔχω.
- intention, διάνοια.
- interest (money), τόκος; (*advantage*), τὸ ἀγαθόν, τὸ συμφέρον. (*vb.*), I am interested, χαίρω ἀκούων περί, or εὐφραίνει με ἀκούοντα; μέλει μοι *c. gen.*
- interesting, οὐκ ἀηδής, ἐπίχαρις.
- interrupt, ὑπολαμβάνω, ἐπέχω τινὰ λέγοντα.
- interval, after an i. of, διά *c. gen.*
- intestine strife or discontent, στάσις.
- intimate, συνήθης.
- intolerable, οὐκ ἀνεκτός, οὐκ ἀνασχετός.
- introduce, εἰσάγω; (to a person), συνίστημι.
- intrust, ἐπιτρέπω, παραδίδωμι, πιστεύω.
- invade, εἰσβάλλω εἰς.
- invasion, εἰσβολή.
- invent, ἐξευρίσκω.
- investigate, ζητῶ, ἐρευνῶ.
- investigation, ζήτησις.
- invite, καλῶ, προσκαλῶ or middle.
- involuntarily, ἄκων.
- involuntary, use ἄκων of the one who is unwilling.
- Iolcus, Ἰωλκός.
- Ione, Ἰόνη.
- Ionia, Ἰωνία.
- Ionides, Ἰωνίδης.
- irate, ὀργιζόμενος.
- iron-hearted, σιδηρᾶν καρδίαν (or θυμὸν σ.) ἔχων.
- Isaac Angelus, Ἰσαὰκ Ἀγγελος.
- islet, νησίδιον.
- Isodemus, Ἰσόδημος.
- Isthmian, Ἰσθμῖος; I. games, τὰ Ἰσθμια.
- isthmus, ἰσθμός.
- Italian, Ἰταλικός.
- Italy, Ἰταλία.

## J

jail, δεσμοκτήριον.

jealous, φθονερός (envious); j. of, φθονῶν, ζηλοτυπῶν (*acc.*).

Jeronimo, Ἰερώνυμος.

jest, speak in j., παίζω; γέλοια λέγω.

Jew, Ἰουδαῖος.

jewel, λίθος.

join (*tr.*), ἄπτω, ζεύγνυμι; j. the hoplites, ὁπλίτης γίγνομαι; to j. with another in doing, use σύν in cp.

jointly with, see 'with.'

jostle, ὠθῶ.

journey, ὁδός, πορεία; to go on a j., ὁδὸν ποιῆσθαι, ὁδοιπορεῖν, πορεύεσθαι.

joy, χαρά; use ἡδομαι, χαίρω.

judge, κριτής (single); δικαστής (one of a number).

(*vb.*), κρίνω, δικάζω; γιγνώσκω.

judgment (court), κρίσις, διάκρισις; generally a vb. is used: to pass j., κρίνειν, δικάζειν, τὴν ψῆφον φέρειν or τίθεσθαι; if 'against a person,' κατακρίνειν, καταδικάζειν; (opinion), γνώμη, δόξα, or use vb.: in my j., κατὰ τὴν ἐμὴν γνώμην, or ὥς γ' ἐμοὶ δοκεῖ.

Juno, Ἥρα.

jury, οἱ δικασταί; gentlemen of the j., ὧ ἄνδρες δικασταί.

just (*adj.*), δίκαιος.

just (*adv.*), μόνον; αὐτός: j. the opposite, αὐτὸ τοῦναντίον; ἀτεχνῶς.

(time), ἄρτι, ἄρτι δὴ, ἀκμήν (rare in Attic pr.).

justice, δικαιοσύνη, τὸ δίκαιον.

justly, δικάως.

## K

keen, ὀξύς.

keep, σῶζω, ἔχω (hold); to k. one's self above water (τὴν κεφαλὴν)

τοῦ ὕδατος ὑπερέχειν; to k. from, (*tr.*), ἐπέχειν, κωλύειν; (*intr.*), ἀπέχομαι, see 'refrain'; to k. a horse, ἵππον τρέφειν; to k. in pay, μισθοῦσθαι; to k. to one's self, κατασιωπᾶν; k. doing ποιῶ ἔχων, or use adv.

Keleos, Κελεός.

kill, ἀποκτείνω (*pass.* ἀποθνήσκω).

kind, γένος; generally a form in -οῖος is used: ποῖος = what k.?

kind (*adj.*), εὐμενής, φιλόφρων, φιλάνθρωπος.

kindly, see 'kind'; (*adv.*), εὐμενῶς φιλοφρόνως; k. spirit = kindness.

kindness, εὐμένεια, φιλοφροσύνη, εὐνοία, φίλανθρωπία.

king, βασιλεὺς.

kingdom, βασιλεία, ἀρχή.

kingship, ἀρχή.

kinsman, συγγενής.

kitchen, ὀπτάνιον.

knee, γόνυ.

knock, κρούω; k. down, καταβάλλω.

know, οἶδα, γινώσκω, ἐπίσταμαι, see § 124.

knowledge, ἐπιστήμη, or use vb.

## L

labor, ἔργον, πόνος.

(*vb.*), πονῶ, ἐργάζομαι.

Lacedaemonian, Λακεδαιμόνιος.

lack, ἔνδεια; sometimes a cp. with ἀ-privative, as ἀθυμία, l. of spirit.

(*vb.*), ἐνδεής εἰμι; δέομαι, δεῖ μοί τινος; to be lacking, ἀπείναι (missing); to be lacking in, δεῖσθαι.

lady, γυνή; γυνὴ εὐγενής.

lair, εὐνή (rare in prose).

lake, λίμνη.

lament, θρήνος, ὀδυρμός.

(*vb.*), θρηνῶ, ὀδύρομαι, ὀλοφύρομαι.



- Lampsacus, Λάμψακος; (*adj.*), Λαμψακηνός.
- land, γῆ, χώρα; (*vb.*), ἐκβιβάζω (people); ἐκκομίζω (things); (*intr.*), κατάγομαι.
- language, γλῶττα; his l. τὰ εἰρημένα or ἃ εἶπεν or ὡς εἶπεν; to speak the Greek l., Ἑλληνιστὶ λέγειν.
- lap (*vb.*), λάπτω, ἀπολάπτω.
- large, μέγας.
- last, ὕστατος, ἔσχατος, τελευταῖος; at l., τελευτῶν, τέλος. (*vb.*), μένω, διαμένω, διατελῶ, διασφύζομαι.
- late, ὀψέ; see 'recent.'
- later, ὕστερον; ὀψιαίτερον; (*adj.*), ὕστερον (ὕστέρῳ χρόνῳ) γενόμενος; in l. days, ὑστέρῳ χρόνῳ.
- latter, the former . . . the latter, ἐκεῖνος . . . οὗτος, or ὁ μὲν . . . ὁ δέ.
- laugh, γελῶ; l. at, καταγελῶ (*gen.*).
- laughable, γέλοιος.
- laurel, δάφνη.
- law, νόμος, θεσμός.
- lawfully, κατὰ τὸν νόμον.
- law-maker, νομοθέτης, θεσμοθέτης.
- lay, τίθημι.
- lead, ἡγοῦμαι, ἄγω; l. the way, προηγοῦμαι; l. by, ἄγω παρά (*c. acc.*); l. life, βίον ζῶ or διάγω; see 'induce.'
- leader, ἡγεμών.
- leaf, φύλλον.
- lean, against (*tr.*), ἐγκλίνω, ἐπικλίνω; (*intr.*), passive; lean forward, προκύπτω.
- leap, πηδῶ, ἄλλομαι.
- learn, μαρθάνω, πυνθάνομαι (on inquiry).
- learned, πολυμαθής, εὐπαίδευτος, σοφός.
- leave, go away from, ἀπέρχομαι, ἄπειμι, ἀποπλέω, etc. (see 'go'); l. behind, λείπω; l. to, παραδίδωμι, ἐπιτρέπω.
- left (*adj.*), ἀριστερός, εὐώνυμος.
- leg, σκέλος (*n.*).
- legation, οἱ πρέσβεις.
- leisure, σχολή.
- lend, δανείζω; l. aid, βοηθῶ.
- length, μήκος (*n.*); at l. (at last), τέλος, or τελευτῶν (*partic.*); to speak at l., πολλὰ λέγειν.
- leniency, πραότης, ἐπιείκεια, εὐκολία.
- lenient, πρᾶος, ἐπιεικής.
- less, none the l., οὐδὲν ἥττον.
- lessen, ἥττω ποιεῖν.
- let (allow), ἐῶ, περιορῶ; (hire), μισθῶ; l. down, καθίημι; l. go, ἀφίημι, μεθίημι.
- Lethe, Λήθη.
- letter, ἐπιστολή, or use *vb.* ἐπιστέλλω; (alphabet), γράμμα.
- Leucothea, Λευκοθέα.
- level, ὁμαλός, ὁμαλής, ἰσόπεδος.
- liable to, ἔνοχος *c. dat.*
- liberal, ἐλευθέριος; (thing), μέγας, πολὺς; l. with, οὐ φείδομαι *c. gen.*
- liberality, ἐλευθεριότης; or use *adj.* or *verb.*
- liberate, ἐλευθερῶ, ἀφίημι.
- liberator, σωτήρ.
- liberty, ἐλευθερία; I am at l. to do, ἔξεστί μοι ποιεῖν.
- Libethra, Λίβηθρα (*n. pl.*).
- Libethrian, Λιβήθριος.
- Libya, Λιβύη.
- Lichas, Λίχας.
- lie, κείμαι; (down), κατακλίνομαι; (am lying down), κατάκειμαι; (tell untruth), ψεύδομαι.
- life, βίος (general), ζωή; to save one's l., τὸ σῶμα σῶζειν, or σῶζειν; to lose one's l. = die.

lift, αἶρω, ἀναίρω; (cover), ἀφαιρῶ.  
 light (*adj.*), κοῦφος, ἐλαφρός (in movement); to make l. of, ὀλιγωρῶ, περὶ ὀλίγου ποιοῦμαι.  
 (*noun*), φῶς; to bring to l., ἀγειν εἰς τὸ φῶς, ἀναφαίνειν, δηλοῦν.  
 (*vb.*), (fire), ἄπτω.  
 like, ὁμοίως; οἶος; in l. manner, ὁμοίως, ὡσαύτως; (*adv.*), ὥς; look l., ἔοικα.  
 (*vb.*), βούλομαι; ἀγαπῶ, φιλῶ; ἀρέσκει (pleases); I l. to do, ἡδέως (or ἄσμενος) ποιῶ; χαίρω ποιῶν.  
 likely, εἰκός; am l. to, ἔοικα, κινδυνεύω, μέλλω.  
 line, position in l., τάξις.  
 lion, λέων.  
 listen to, ἀκροῶμαι, ὑπακούω; (obey), πείθομαι.  
 little, μικρός, ὀλίγος, βραχύς; or by diminutive in -ιον; a l., ὀλίγον.  
 live, βιώ, ζῶ; (dwell), οἰκῶ, see § 124.  
 livelihood, βίος, βίος.  
 loaded with, μεστός, πλήρης; (ship), γέμων.  
 lock, κλείω.  
 log, ξύλον, δοκός.  
 long, μακρός; (time), πολὺς; two cubits l., δύο πῆχεις τὸ μήκος, or δίπηχυς; l. ago, πάλαι.  
 (*vb.*), l. for, ποθῶ (something lost); ἐπιθυμῶ.  
 longer, no l., not any l., οὐκέτι.  
 look, ὁρῶ, βλέπω; σκοπῶ, θεῶμαι (be spectator); l. at, προσβλέπω; l. around (at), περιβλέπω; l. for, ζητῶ; l. into, see 'examine'; l. like, ἔοικα; l. up, ἀναβλέπω; l. upon as, νομίζω, ἡγοῦμαι εἶναι; l. up to, τιμῶ.  
 looks, ὄψις.  
 loosen, χαλῶ.  
 lord, δεσπότης, κύριος.  
 lose, ἀπόλλυμι, ἀποβάλλω, ἀποστε-

ροῦμαι; I suffer loss, ζημιοῦμαι; l. consciousness, courage, life, no time, etc., ἔξω φρενῶν γίγνομαι, ἀθυμῶ, ἀποθνήσκω, οὐ μέλλω, κτέ.; l. case (court), δίκην ὀφλίσκάνω.  
 loss, ζημία.  
 lot, κλήρος; (fate), μοῖρα, ἡ εἰμαμένη, δαίμων.  
 loud (*adv.*), μέγα; μεγάλη τῇ φωνῇ.  
 love, φιλία (of friends); ἔρως (of sexes); (fall in love), ἐρασθῆναι.  
 (*vb.*), φιλῶ, ἀγαπῶ, ἐρῶ (-άω).  
 lovely, ἐραστός, καλός.  
 lover, ἐραστής; l. of the chase, φιλόθης.  
 low, ταπεινός; (sound), βαρύς; (price), μικρός; (in character), ἀγεννής, ἀνελεύθερος, φαῦλος.  
 lower (*vb.*), καθίημι, ὑποβάλλω.  
 (*adj.*), in the l. world, ἐν ᾄδου.  
 Lucian, Λουκιανός.  
 luck, τύχη, δαίμων; good l., εὐτυχία; bad l., δυστυχία.  
 lull, κοιμίζω, κατακοιμίζω; παύω.  
 luxuriant, ἄφθονος, πολὺς.  
 luxury, τρυφή.  
 Lycaeus, Λυκαῖος.  
 Lyeurgus, Λυκοῦργος.  
 lyre, λύρα.  
 Lysias, Λυσίας.

## M

Macedonia, Μακεδονία.  
 mad, μαινόμενος, μανικός.  
 maddened, μαινόμενος.  
 madness, μανία; attacks of m., μανίαι.  
 magician, γόης (-ητος), θαυματουργός, μάγος.  
 magistrate, ὁ ἄρχων; οἱ ἐν τέλει (only in *pl.*).  
 magnanimity, μεγαλοφροσύνη, μεγαλοψυχία.

magnificent, μεγαλοπρεπής.

magus, μάγος.

maiden, κόρη, παρθένος (*f.*), ἡ παῖς.

maintain, ἔχω; τρέφω; φυλάττω, σῶζω; see 'assert.'

majestic, σεμνός, βασιλικός, μεγαλοπρεπής.

majesty, σεμνότης, τὸ βασιλικὸν σχῆμα; your m., ὦ βασιλεῦ.

make, ποιῶ, πράττω, τίθημι, ἀποδείκνυμι, καθίστημι; (compel), ἀναγκάζω, see § 125.

malady, νόσος (*f.*), ἀσθένεια.

male, ἄρρην.

malice, κακοήθεια, φθόνος.

maltreat, ἐφυβρίζω, κακῶ, προπηλακίζω, αἰκίζομαι.

man, ἀνὴρ (opp. to woman); ἄνθρωπος (human being); οἱ ἄνθρωποι (mankind).

(*vb.*), πληρῶ.

manage, διοικῶ, ἐπιμελοῦμαι, οἰκονομῶ (a house); (*c. inf.*), πράττω (διαπράττω) ὥστε.

manager, ὁ ἐπιμελούμενος, ἐπιμελητής, διοικητής, οἰκονόμος.

manifest, δῆλος; (*vb.*), see 'show.'

manliness, ἀνδρεία.

manly, ἀνδρεῖος; or use ἀνδρός: it was a m. deed, ἀνδρὸς ἦν τὸ ἔργον.

manner, τρόπος; in a m., τρόπον τινά; or use an adv. of manner.

mannish, ἀνδρικός.

mansion, οἰκία.

Mantineia, Μαντίνεια.

Mantinean, Μαντινεύς.

mantle, ἱμάτιον.

Marathon, Μαραθῶν; at M., ἐν Μαραθῶνι.

march, πορεύομαι; (*noun*), πορεία.

mare, ἡ ἵππος.

mariner, ναύτης.

mark, σημεῖον; (*vb.*), σημαίνω.

marriage, γάμος.

marry, γαμῶ (of man); γαμοῦμαι (of woman).

marvel, θαῦμα, τὸ θαυμάσιον.

mast, ἱστός.

master, δεσπότης, or use κρατῶ.

matter, πρᾶγμα; see § 137; what is the m. with him? τί πάσχει; no m. who, ὅστις οὖν, ὅστις ἂν; as a m. of fact, καὶ δῆ.

maze, λαβύρινθος.

meal, δεῖπνον (dinner); ἄριστον (breakfast).

mean (intend), διανοοῦμαι, ἐν νῶ ἔχω; (sense), λέγω, νοῶ: what do you m.? τί λέγεις;

means, πόρος, μηχανή; use διὰ *c. gen.*: by this m., διὰ τούτων; of m. = rich.

meantime, meanwhile, ἐν τούτῳ.

measure, μέτρον; βουλή, βούλευμα, γνώμη.

(*vb.*), μετρῶ.

medicine, φάρμακον; art. of m., ἡ ἱατρική.

medium, through the m. of, διὰ *c. gen.*

meet, ἀπαντῶ, ἐντυγχάνω, περιτυγχάνω.

meet (*adj.*), it is m., πρέπει, προσήκει.

Megalopolis, Μεγαλόπολις.

Meletus, Μέλητος.

Melicerter, Μελικέρτης.

member (of the body), μέλος (*n.*).

memorable, μνήμης ἄξιος.

memorial, μνήμα.

memory, μνήμη.

Memphis, Μέμφις.

Menelaus, Μενέλαος.

Menenius, Μενήνιος.

mention (*vb.*), μνεῖαν ποιοῦμαι; ἐμνήσθην (*aor.*).

mentioned, εἰρημένος.

mercantile, ἐμπορικός.

mercenary, μισθοφόρος.

merchant, ἔμπορος.  
 mercy, ἔλεος (*n.*); at the m. of, ἐπὶ *c. dat.*  
 merely, μόνον; οὐδὲν ἄλλο ἢ: m. because, δι' οὐδὲν ἄλλο ἢ ὅτι.  
 message, ἐπιστολή, ἀγγελία.  
 messenger, ἄγγελος.  
 Messenian, Μεσσηνιακός.  
 metamorphose, μεταμορφῶ.  
 metic, μέτοικος.  
 middle, μέσος; m. class, ὁ δῆμος.  
 midnight, μέσαι νύκτες.  
 midst, τὸ μέσον; μέσος, see § 8, 4.  
 might, δύναμις, κράτος (*n.*).  
 mighty, δυνατός, μέγα δυνάμενος, ἰσχυρός, καρτερός.  
 mile, ὀκτὼ στάδια (or στάδιοι).  
 Milesian, Μιλήσιος.  
 Miletus, Μίλητος.  
 military, στρατιωτικός, πολεμικός, πρὸς πόλεμον, ἐν πολέμῳ.  
 mind, νοῦς, διάνοια; often a vb. νοῶ, γινώσκω, or some cp.: I speak my m., λέγω ὅ τι νοῶ; to change one's m., μετανοεῖν, μεταγινώσκειν; bear in m., μέμνημαι.  
 (*vb.*), μέλει μοι, φροντίζω; do not m., ἀμελῶ, ὀλιγωρῶ, οὐ φροντίζω.  
 mine (*adj. pron.*), ἐμός.  
 Minerva, Ἄρτεμις.  
 minister (of a king), τοῦ βασιλέως σύνεδρος.  
 Minotaur, Μινώταυρος.  
 Minturnae, Μίντουρναι.  
 miracle, θαῦμα, τέρας.  
 miraculous, θαυμασίος, τερατώδης.  
 miraculously, θαυμασιῶς.  
 misappropriation, κατάχρησις; (of funds), κλοπή.  
 miser, αἰσχροκερδής, φιλοχρήματος.  
 miserable, ταλαίπωρος, κακοδαίμων; ἄθλιος, κακός.  
 miserably, κακῶς; ταλαιπῶρος.

misery, κακοδαιμονία, ταλαιπωρία, ἀθλιότης.  
 misfortune, συμφορά, κακόν, ἀτυχία, δυστυχία; use *adj.* or derivative vb. ἀτυχῶ, δυστυχῶ.  
 mishap, see 'misfortune.'  
 mismanagement, ἐπιμέλεια (or οἰκονομία) κακή, κατάχρησις; use κακῶς with vb.  
 miss, ποθῶ (feel the loss); be missing, ἀπείναι.  
 mistaken, ἀμ m., ἀμαρτάνω, οὐκ ὁρθῶς γινώσκω.  
 mix, μίγνυμι; m. in things, ἀπτομαι *c. gen.*, πολυπραγμονῶ περὶ *c. acc.*  
 moderate, μέτριος.  
 modesty, use μέτρια φρονεῖν or λέγειν; αἰδώς.  
 molest, λυπῶ, ἐνοχλῶ.  
 moment, ὀλίγον τι, not a m., οὐδέν; οὐδ' ἀκαρές; the right m., καιρός; the present m., ὁ παρὼν χρόνος (or καιρός if = suitable m.); of the m., τοῦ παραχρήμα, or παραχρήμα as *adj.*; the next m., εὐθύς, αὐτίκα μάλα.  
 monarch, αὐτοκράτωρ, μόναρχος, βασιλεύς.  
 monarchy, μοναρχία, αὐτοκρατορία, τυραννίς.  
 money, ἀργύριον.  
 month, μήν.  
 moon, σελήνη.  
 more, πλείων; (*adv.*), πλεόν, μάλλον; (longer), ἔτι.  
 moreover, καὶ δὴ καί.  
 morning, ἀγορὰ πλήθουσα; (early m.), ἕως (*f.*), ὄρθρος; in the m., πρὸ (μέχρι) μεσημβρίας; τὸ ὄρθριον (early m.).  
 morrow, ἡ ὑστεραία; if it is 'tomorrow,' ἡ αὔριον.  
 mortal (*noun*), ἄνθρωπος.  
 mortgage, ὑποθήκη.



most (*adv.*), μάλιστα, οὐχ ἥκιστα.  
 mother, μήτηρ.  
 mother-country, μητρόπολις.  
 motion, κίνησις.  
 motionless, ἀκίνητος.  
 motive, αἰτία, προτροπή, τὸ προτρέ-  
 πον.  
 mount, ἀναβαίνω, ἐπιβαίνω.  
 mountain, ὄρος (*n.*).  
 mourn, πενθῶ; m. with, συμπενθῶ.  
 mournful, ἐλαινός.  
 mourning dress, μέλαν or πενθικὸν  
 ἱμάτιον (or στολή).  
 mouse, μῦς.  
 mouth, στόμα; shut m. = silence.  
 move, κινῶ; (excite), ἐπαίρω; (*intr.*),  
 κινεῖμαι, φέρομαι.  
 much, πολὺς; with comparatives, πολὺ  
 or πολλῷ; m. against his will,  
 μάλα ἄκων; as m. as, τοσοῦτον  
 ὅσον, οὐχ (οὐδὲν) ἧττον ἢ.  
 multitude, πλῆθος, (*n.*), ὄχλος.  
 murder, φόνος.  
 (*vb.*), φονεύω, ἀποκτείνω.  
 muse, μουσα.  
 music, ἡ μουσική (*abstr.*); generally  
 the kind of music is expressed,  
 as flute-playing, cithara-playing,  
 etc., by noun or *vb.*  
 musician, μουσικός (one trained in  
 music); for 'player' indicate the  
 particular instrument, as αὐλητής,  
 κιθαριστής.  
 must, δεῖ, ἀνάγκη.  
 mustard, νᾶπυ (-vos).  
 mutiny, στάσις.  
 my, ἐμός, *gen.* of pron.  
 Myron, Μύρων.  
 mysterious, ἀσαφής, κρυπτός, μυστι-  
 κός; αἰνιγματώδης, γριφώδης (a  
 riddle).  
 mystery, τὸ μυστήριον (religious).  
 mythology, μυθολογία; fiction of m.,  
 μῦθος.

## N

naked, γυμνός.  
 name, ὄνομα.  
 (*vb.*), ὀνομάζω; (*n.* price), λέγω.  
 named, ὄνομα or ὀνόματι.  
 namely, omit in translation; *n.* that,  
 ὡς ἄρα.  
 narrate, διηγοῦμαι.  
 narrow, στενός.  
 nation, ἔθνος (*n.*).  
 native, ἐπιχώριος; *n.* country (city),  
 πατρίς.  
 natural, use πέφυκα = I am by  
 nature; it was *n.*, εἰκὸς ἦν.  
 naturally, εἰκότως, ὡς εἰκός, κατὰ  
 φύσιν.  
 nature, φύσις; *n.* of the ground,  
 omit 'n.'; sometimes rendered  
 by indirect question.  
 naval, ναυτικός.  
 navy, ὁ ναυτικὸς στρατός, τὸ ναυτι-  
 κόν.  
 Naxus, Νάξος.  
 near, ἐγγύς, πλησίον, πέλας.  
 Nearchus, Νέαρχος.  
 nearly, σχεδόν, μόνον οὐ.  
 neatly, κομψῶς, κοσμίως, καλῶς.  
 necessarily, ἀνάγκη, ἀναγκαίως.  
 necessary, ἀναγκαῖος; it is *n.*,  
 δεῖ, or ἀνάγκη (or ἀναγκαῖόν)  
 ἐστίν.  
 necessity, ἀνάγκη.  
 neck, τράχηλος.  
 need, ἔνδεια; I have no *n.*, see  
*vb.*  
 (*vb.*), δέομαι, δεῖ μοι (*c. gen.*), δεῖ με  
 (*c. inf.*).  
 needful, use δεῖ.  
 neglect, ἀμελῶ.  
 negotiations, λόγοι; enter into *n.*,  
 εἰς λόγους συμβαίνω (ἔρχομαι)  
 τινί, λόγους προσφέρω τινί; *n.*  
 for peace, λόγοι περὶ εἰρήνης.

- neighbor, γείτων, (*pl.*) οἱ περίοικοι; (general), ὁ πέλας, ὁ πλησίον.
- neighboring, ὁμορος.
- neither, οὐδέ; *n.* . . . nor, οὔτε . . . οὔτε; (*adj.*), οὐδέτερος.
- Neoptolemus, Νεοπτόλεμος.
- Nero, Νέρων.
- net, δίκτυον, σαγήνη (*drag n.*).
- never, οὔποτε, οὐδέποτε, οὐδεπώποτε.
- nevertheless, ὅμως, οὐ μὴν ἀλλά.
- new, νέος, καινός.
- newly born, νεογενής, νεογνός, ἄρτι γεγονώς.
- news, ἀγγελία; bring *n.*, ἀγγέλλω.
- next, ἐγγύτατος; (*in order*), ἐξῆς; *n.* day, ἡ ὑστεραία; *n.* of kin, οἱ ἐγγύτατα προσήκοντες, οἱ γένει ἐγγυτάτω; (*adv.*), see 'then.'
- Nicias, Νικίας.
- nickname, to give a *n.*, ἀποκαλεῖν.
- niece, ἀδελφιδῆ.
- night, νύξ.
- Nitetis, Νίτητις.
- no, οὐ, ἥκιστα (*in answer*); no one, nobody, οὐδεὶς.
- noble, εὐγενής (*birth*); γενναῖος, εὐγενής (*character*); a *n.* fellow, γεννάδας.
- nobleman, noble lord, εὐγενής.
- nobly, γενναίως.
- noise, ψόφος, πάταγος; θόρυβος.
- noised abroad, περιθρύλητος.
- none, οὐδεὶς; *n.* the less, οὐδὲν ἧττον.
- noon, μεσημβρία.
- nose, ρίς.
- note, make *n.* of, γράφω.
- nothing, οὐδέν.
- notice, αἰσθάνομαι, ὁρῶ; προσέχω τὸν νοῦν; take *n.*, οὐ προσέχω τὸν νοῦν, or ὀλιγωρῶ, ἀμελῶ (*gen.*).
- notorious, περιβόητος, πολυθρύλητος.
- notwithstanding, see 'although,' 'nevertheless.'
- nourishment, τροφή.
- now, νῦν; ἐν τῷ παρόντι; *n.* . . . *n.*, τότε μὲν . . . τότε δέ. (*conj.*), δέ, see § 132.
- nowhere, οὐδαμοῦ.
- number, ἀριθμός; a *n.* of men, τινές; a considerable *n.*, πολλοί.
- numerically, ἀριθμῶ.
- numerous, πολλοί, συχνοί.
- Nydia, Νυδία.
- O
- oar, κώπη.
- oath, ὅρκος; make *o.*, ὀμνυμι.
- obedience, εὐπείθεια; (*to authority*), πειθαρχία.
- obey, πείθομαι, ὑπακούω.
- object (*vb.*), ἐναντιοῦμαι, ἀντιλέγω.
- objection, make *o.*, see verb.
- oblige (*compel*), ἀναγκάζω.
- obliged, to do, δεῖ, ἀναγκάζομαι.
- observe, σκοπῶ, θεῶμαι, ὁρῶ, αἰσθάνομαι; (*a custom*), χρῶμαι; am not observed, λανθάνω.
- obstinate, αὐθάδης, δύσπειστος, δυσπειθής, αὐθαδιζόμενος.
- obstinately, αὐθάδως; use *adj.*
- obtain, κτῶμαι, φέρομαι, κομίζομαι, τυγχάνω τινός, λαμβάνω; ἔσχον, (*only in the aor.*).
- occasion, on another *o.*, ἄλλοτε; on that *o.*, τότε; on one *o.*, ποτέ; on the *o.* of, use *gen. abs.* or subordinate clause; give *o.*, ἀφορμὴν or πρόφασιν παρέχω.
- occupy (*military*), ἔχω, κατέχω, ἐν φυλακῇ ἔχω; use particular *vb.*, as to *o.* a seat (*sit*), house (*dwell*).
- occur, γίνεσθαι; (*to one, i.e., one's mind*), παραστήναι.
- odious, μισητός.
- Odysseus, Ὀδυσσεύς.

offend, λυπῶ; against, ἀδικῶ, προσ-  
κρούω (*dat.*); against the law,  
παρανομῶ.

offense, ἀδικία, ἁμαρτία; or use vb.;  
o. against the law, παρονομία,  
παρὰ νόμημα.

offensive, λυπηρός, ἀνιαρός, χαλεπός,  
ἀηδής.

offer, παρέχω, *impf.* of δίδωμι; o. to  
do, ἐπαγγέλλομαι, φημι (*c. fut.*  
*inf.*), φημι ἐθέλειν (*c. inf.*).

office, ἀρχή; be in o., ἄρχειν.

officer, official, ἡγεμών, ἄρχων; or  
state the particular office held.

ointment, ἀλοιφή, χρίμα, κατά-  
πλασμα, μύρον (sweet smelling).

old, πρέσβυς; (ancient), ἀρχαῖος,  
παλαιός; o. man, γέρων; o.  
woman, γραῦς; o. age, γῆρας;  
two years o., δύο ἔτη γεγονώς;  
how o.? πηλικός; so o., τηλικού-  
τος, τηλικόσδε.

olive, ἐλαία.

olympiad, ὀλυμπιάς.

Olympias, Ὀλυμπιάς.

Olympic, O. games, τὰ Ὀλύμπια.

Olympus, Ὀλυμπος.

Olynthians, οἱ Ὀλύνθιοι.

Olynthus, Ὀλυνθος.

omit, παραλείπω.

on, ἐπί.

once (one time), ἅπαξ; (o. upon a  
time), ποτέ; at o., εὐθύς, παρα-  
χρήμα, αὐτίκα.

one, εἷς; o. another, ἄλληλοι in oblique  
cases; o. after another, ἐξῆς, ἐφε-  
ξῆς; the one, the other, ὁ μὲν . . .  
ὁ δέ; o. of two (o. or the other),  
ὁ ἕτερος.

on-looker, ὁ θεώμενος.

only (*adj.*), μόνος; (*adv.*), μόνον;  
οὐδὲν ἄλλ' ἢ.

onward, εἰς τὸ πρόσθεν or πρό in cp.

open, ἀνοίγνυμι; (*adj.*), ἀνεωγμένος.

open-handed, οὐ φειδόμενος (ἀφει-  
δῶν) τῶν ἑαυτοῦ.

opening, ὀπή (hole); χάσμα (cleft);  
(*metaph.*), ἀφορμή.

openly, ἐμφανῶς, φανερώς.

opinion, γνώμη, δόξα; use δοκεῖ μοι,  
γιγνώσκω, δοξάζω.

opportune, καίριος, ἐπικαίριος.

opportunately, ἐν καιρῷ, ἐν δέοντι, εἰς  
καιρόν.

opportunity, καιρός.

oppose, ἐναντιοῦμαι, ἀνθίσταμαι.

opposite (*adv.*), ἐναντίον, κατ' ἀντι-  
κρύ; (*adj.*), ἐναντίος.

opposition, τὸ ἐναντιοῦσθαι, τὸ ἀνθί-  
στασθαι; (*concr.*), use part.

oppress, πιέζω, βαρύνω.

opulent, πλούσιος.

oracle, (place), χρηστήριον, μαν-  
τεῖον; (answer), χρησμός, μάν-  
τευμα; consult an o., χρῶμαι;  
deliver an o., χρῶ, ἀναιρῶ.

orator, ῥήτωρ.

oratory, ἡ ῥητορική.

order, κόσμος; (command), παραγ-  
γελία, παράγγελμα. πρόσταξις.  
πρόσταγμα; or use vb. of com-  
manding.

(*vb.*), κελεύω, προστάττω.

ordinary (customary), ἐιωθός; (com-  
mon), φαῦλος, ὁ τυχών.

Orestes, Ὀρέστης.

originate, use γενέσθαι ἐκ.

Oroetes, Ὀροίτης.

Orpheus, Ὀρφεύς.

Ortygia, Ὀρτυγία.

other, ἄλλος, ἕτερος (of two); another  
time, ἄλλοτε.

otherwise (under other circum-  
stances), εἰ δὲ μή, see § 63, (end);  
(in another way), ἄλλως πως;  
ἄλλω τρόπῳ; (ἄλλως = in vain).

outery, βοή; raise great o., μέγα  
βοῶ.

outer, see 'outside.'

outrage, ὕβρις, αἰκία, ἀδικία.

(vb.), αἰκίζομαι, λυμαίνομαι, λωβῶμαι.

outside, ἔξω, ἐκτός.

over, ὑπέρ; is o., παροίχεται, παρελήλυθε.

overbearing, ὑπερήφανος.

overcome, κρείττων γίνομαι; κρατῶ.

overjoyed, περιχαρής.

overlook (from above), καθορῶ; (not notice), ἀμελῶ, οὐχ ὀρῶ.

overtake, καταλαμβάνω.

overthrow, καταβάλλω; καταστρέφωμαι; καταλύω.

overturn, ἀνατρέπω.

owe, ὀφείλω.

own (adj.), ἴδιος; his o., τὰ ἑαυτοῦ.

(vb.), κέκτημαι; see 'admit.'

## P

pacific, εἰρηνικός.

pain, ὀδύνη, ἀλγηδών; (mental), λύπη, ἀνία; suffer p., ἀλγῶ, ὀδυνῶμαι; (mental), λυποῦμαι, ἀνιώμαι.

painful, ἀλγεινός, ὀδυνηρός; ἀνιάρος, or use λυπεῖν (to pain).

paint, γραφὴ εἰκάζω (a picture); to apply a color, χρώματι ἀλείφειν, χρῶμα ἐπιφέρειν.

painter, ζωγράφος.

palace, τὰ βασιλεία.

pale, ὥχρος.

palisade, σταύρωμα.

pang, ὀδύνη, ἀλγηδών.

paper (material), ἡ πάπυρος, ἡ βύβλος; a p., use τὰ γράμματα, or δέλτος, ἐπιστολή.

pardon, συγγνώμη; grant p., see vb. (vb.), συγγιγνώσκω, συγγνώμην ἔχω or δίδωμι.

parents, οἱ γονεῖς.

Parian, Πάριος.

Paris, Πάρις.

park, παράδεισος.

parliament, use δήμος or βουλή.

part, μέρος; to take p. in, μετέχειν τινός, or use σύν in cp.; for the most p., τὸ πλεῖστον.

part (vb.), (leave), ἀπέρχομαι, ἄπειμι; p. with, ἐξίσταμαι, ὑφίεμαι, ἀποδίδωμι.

particular, in p., μάλιστα, οὐχ ἥκιστα, ἄλλως τε καί.

particulars, τὰ γενόμενα καθ' ἕκαστα.

party, omit 'party': the opposite p., οἱ ἐναντίοι.

pass (along, by), παρέρχομαι, πάρεμι, παραβαδίζω; p. on, πρόεμι, προέρχομαι, ὑπάγω; p. through, διαβαίνω, διαπλέω; have passed, παροίχομαι; (time), διάγω, εἰμί.

passage, διέκβασις; (of ships), διέκπλους.

passenger, παριών, παρερχόμενος, παραβαδίζων.

passion, ἐπιθυμία, ἔρως; have p. for, ἐρῶ (-άω).

passionate, ὀργίλος, θυμοειδής.

past, παρελθών; in the p., ἐν τῷ παρελθόντι χρόνῳ.

path, ἀτραπός (f.).

patience, καρτερία.

patient, be p., καρτερεῖν.

patriotic, φιλόπολις.

patriotism, τὸ φιλόπολι, ἡ φιλόπολις ἀρετή.

patron, προστάτης.

pay, μισθός.

(vb.), ἀποδίδωμι, ἐκτίνω.

p. for (of things), ἄξιός εἰμι.

peace, εἰρήνη.

peculiar, ἴδιος; (disagreeable), ἀλόκοτος, ἀηδής; (strange), ξένος, θαυμάσιος, θαυμαστός, παράδοξος (contrary to expectation).



Pelias, Πελάϊας.

Peloponnesian, Πελοποννησιακός; (people), οἱ Πελοποννήσιοι.

pelt, βάλλω (dat. of missile).

penalty, ζημία.

Pentheus, Πενθεύς.

people, δῆμος, πλῆθος (*n.*), λέως; the Greek p., οἱ Ἕλληνες.

perceive, αἰσθάνομαι.

perfect, τέλειος.

(*vb.*), τελειῶ, τέλειον ποιῶ.

perfectly, τελέως; see 'quite.'

perform, ποιῶ, πράττω, διαπράττω.

perhaps, ἴσως, τάχ' ἂν.

Pericles, Περικλῆς.

peril, κίνδυνος.

perilous, ἐπικίνδυνος.

period, χρόνος.

perish, ἀπόλλυμαι.

perjure, one's self, ἐπιορκεῖν.

permission, ἐξουσία; or use εἶναι, ἐπιτρέπειν, ἐξεῖναι.

permit, εἶναι, ἐπιτρέπω.

perpetrator (of crime), ὁ ἀδικήσας.

perpetual, ἀεὶ ὦν.

perpetually, ἀεὶ.

perplexity, ἀπορία; (*vb.*), ἀπορῶ.

Persephone, Περσεφόνη.

Perseus, Περσεύς.

Persia, ἡ Περσίς.

Persian, a P., Πέρσης; (*adj.*), Περσικός.

persist in doing, διαμένω (οὐ παύομαι) ποιῶν.

person, a p., τις; in p., αὐτός; one's p., αὐτός or σῶμα.

personal, ἴδιος, ἰδίᾳ (*adv.*); or use αὐτός; my p. belongings, τὰ μαυτοῦ.

persuade, πείθω.

Phaethon, Φαίθων.

Phalerian, Φαληρέυς.

Phanes, Φάνης.

Phaon, Φάων.

philanthropist, φιλάνθρωπος.

Philip, Φίλιππος.

Philopoemen, Φιλοποίμην.

philosopher, φιλόσοφος.

philosophical, φιλοσοφικός; p. discussions, λόγοι φιλοσοφικοί.

physic, φάρμακον.

physical strength, ἰσχύς.

physician, ἱατρός.

pick up, λέγω.

picture, γραφή, ζωγράφημα.

piece, μέρος (*n.*), μόριον, τέμαχος (*n.*).

pierce, διαπείρω.

pile, σωρός; (of earth), χῶμα.

pilfer, κλέπτω.

pillage, ἀρπάζω.

pillar, κίων (*m.*).

pilot, κυβερνήτης.

pine, πίτυς, πεύκη.

pious, εὐσεβής, ὅσιος.

piously, ὁσίως, εὐσεβῶς.

Piraeus, Πειραιεύς.

pirate, ληστής.

Pisistratus, Πεισίστρατος.

pitcher, ὑδρία.

pitiful, ἐλεεινός, οἰκτός.

pity, ἔλεος (*n.*); it is a p. that, δεινὸν εἶ; (*vb.*), ἐλεῶ, οἰκτεῖρω.

place, τόπος; χωρίον (in country); in p. of, ἀντί; p. where, οὗ; to take p., γίγνεσθαι; people of a p., οἱ ἐπιχωριοί.

(*vb.*), τίθημι, ἵστημι.

plague, λοιμός.

plain (evident), δῆλος, φανερός, σαφής.

plainly, φανερῶς, σαφῶς, δηλονότι.

plaintiff, ὁ φεύγων.

plant, φυτεύω; (*noun*), φυτόν.

Plataea, Πλαταιά.

Plato, Πλάτων.

play, παίζω; p. a part, ὑποκρίνομαι. (*noun*), παιδιά.

- plead, ἱκετεύω, ἀντιβολῶ; (statement), λέγω, ἀπολογοῦμαι, ἀπολογούμενος λέγω; sometimes προφασίζομαι.
- pleasant, ἡδύς, τερπνός.
- please, ἀρέσκω, ἡδονὴν παρέχω; if you p., εἴ σοι δοκεῖ, εἰ βούλει; am pleased, ἡδομαι, χαίρω.
- pleasure, ἡδονή; at p., 'as (what) one wishes'; with p., ἡδέως, ἄσμενος; take p. = am pleased.
- plebeians, ὁ δῆμος, οἱ δημόται.
- pledge, πίστις.  
(vb.), πίστιν δίδωμι.
- plentiful, ἄφθονος.
- plenty, περιουσία, ἀφθονία.
- Plistoanax, Πλειστόαναξ.
- plot, ἐπιβουλεύω.
- plunder, ἀρπάζω, ἀρπαγὴν ποιοῦμαι;  
(tr.), διαρπάζω.
- Pluto, Πλούτων.
- poem, ποίημα.
- poet, ποιητής.
- poison, φάρμακον; (vb.), φαρμακεύω.
- Polemarchus, Πολέμαρχος.
- polite, ἀστείος, θεραπευτικός.
- politician, ὁ πολιτικός, ὁ περὶ τὰ πολιτικά ἐπιμέλειαν ποιούμενος (or σπουδάζων).
- Polycrates, Πολυκράτης.
- Pompeii, Πομπηῖοι.
- Pompey, Πομπήϊος.
- poor, πένης (-ητος); πτωχός (beggar); (miserable), κακοδαίμων, ἄθλιος.
- poplar, αἰγιερός (f.).
- populace, δῆμος, πλῆθος.
- popular, δημοτικός, τοῖς πολλοῖς κεχαρισμένος; (of the people), τοῦ δήμου.
- populous, πολλοὺς ἔχων τοὺς ἐνοικοῦντας.
- port, λιμὴν.
- portray, ποιῶ, γράφω.
- Posidon, Ποσειδών.
- position, τάξις (assigned p.); (as ruler), ἀρχή.
- possess, κέκτημαι, ἔχω; (acquire), κτῶμαι.
- possession, τὸ κεκτῆσθαι, τὸ ἔχειν; in p., κεκτημένος, ἔχων; gain p. = get.
- possible, δυνατός, οἷός τε; as . . . as p., ὥς with superlative: as much as p., ὥς πλείστον; it is p., ἔστι, πάρεστι, ἔνεστι.
- post, τάξις.
- post-haste, ὥς τάχιστα, πολλῇ σπουδῇ.
- pound (vb.), κρούω.
- pour, χέω.
- poverty, πενία.
- power, κράτος (n.), δύναμις; in p. of, ἐπὶ c. dat.
- powerful, ἰσχυρός, καρτερός, μέγα δυνάμενος.
- practice, μελέτη; his practices = what he does (did).  
(vb.), μελετῶ; ἐπιτηδεύω; (use), χρῶμαι.
- praise, ἔπαινος; (vb.), ἐπαινῶ.
- praiseworthy, ἐπαινοῦ ἄξιος.
- Praxiteles, Πραξιτέλης.
- pray, εὐχομαι (acc. c. inf.).
- prayer, εὐχή; offer p. = pray.
- precious, τίμιος, πολυτελής.
- precisely (accurately), ἀκριβῶς; (just), ἀτεχνῶς.
- predecessor, ὁ πρότερον (or πρὸ c. gen.) βασιλεύων, ἄρχων, etc.
- prefect, ὁ ἐπιτροπεύων.
- prefer, μᾶλλον αἰροῦμαι (βούλομαι).
- prejudice (against), ὑπόνοια, ὑποψία.
- premeditation, πρόνοια.
- premises, see 'place.'
- preparation, παρασκευή.
- prepare, παρασκευάζω.
- preponderance, use πλείων.

presence, in my p., ἔμπροσθεν (or παρόντος) ἐμοῦ; to his p., ὡς αὐτόν.

present (*noun*), δῶρον.

present (*adj.*), ὁ νῦν, παρών; to be p., παρῆναι; at p., νῦν, ἐν τῷ παρόντι; for the p., τό γε νῦν.

preserve, σῶζω, φυλάττω.

preserver, σωτήρ, (*f.*) σώτειρα.

press, πιέζω, θλίβω; (urge), πείθω (*impf.*), προσκείμενος ἀξιῶ.

pressure, πεισμός, θλίψις; (metaph.), βία, ἀνάγκη; to apply p., ἀνάγκην προσφέρειν.

presume, τολμῶ.

pretend, προσποιοῦμαι.

pretext, πρόσφασις, πρόσχημα.

prevail upon, πείθω (*aor.*).

prevent, κωλύω.

previous, πρότερος.

previously, πρότερον.

price, τιμή.

pride (good), μεγαλοφροσύνη; (bad), ὑπερηφάνια, ὄγκος.

priest, ἱερεύς.

priestess, ἱερεία.

prime, in the p. of life, ἀκμάζων τῇ ἡλικίᾳ.

prince, βασιλεὺς; υἱὸς τοῦ βασιλέως.

princely, βασιλικὸς τὸ σχῆμα, μεγαλοπρεπέστατος.

princess, βασιλέως θυγάτηρ.

principle, γνώμη, προαίρεσις, ἦθος; or use γινώσκω.

prison, δεσμητήριον.

prisoner (war), αἰχμάλωτος; δεσμώτης, δεδεμένος; p. at the bar, ὁ φεύγων.

private, ἴδιος, οἰκείος; p. citizen, ιδιώτης.

privately, ἰδίᾳ.

privation, στέρησις; (want), ἔνδεια.

privilege, it is my p., ἐξαίρετόν ἐστί μοι, ἔξεστί μοι; grant p., ἐῷ.

prize, ἄθλον.

(*τ.θ.*), περὶ πολλοῦ ποιοῦμαι, τιμῶ. probable, 'likely to happen.'

probably, (ὡς) εἰκός, (ὡς) ἔοικε; κινδυνεύω *c. inf.*; potential.

proceed, προβαίνω; see 'go.'

procession, πομπή; funeral p., ἐκφορά, οἱ ἀκολουθοῦντες ἐπ' ἐκφορᾶν.

proclaim, κηρύττω, προκηρύττω.

proclamation, make p., κηρύττω.

procure, κτῶμαι, εὐρίσκω, παρασκευάζω.

prodigality, ἀφθονία; or use ἀφθονος with dependent noun.

produce, προφέρω, προάγω, παρέχω; (make), ποιῶ, ἀποδείκνυμι, ἀπεργάζομαι.

profess, ἐπαγγέλλομαι.

profit, κέρδος (*n.*).

(*vb.*), κερδαίνω; ὀνίναμαι (am benefited).

profitable, κερδαλέος, λυσιτελής.

profligate, ἄσωτος, ἀκάθαρτος, πονηρός.

profuse, πολὺς, συχνός; he was p. in his apologies, πλείστ' ἀπελογεῖτο; (in spending), δαπανηρός, χρημάτων ἀφειδής (or προετικός).

profuseness (in spending), χρημάτων πρόεσις.

profusion, ἀφειδία; in p., ἀφθονος, πλείστος.

progress, πρόειμι, προβαίνω.

project (*noun*), βουλή, διάνοια; use *vb.* διανοοῦμαι.

prologue, πρόλογος, προοίμιον.

prolong, μηκύνω.

prominent (of prominence), ἐκπρεπής, ἐπιφανής.

promise, ὑπισχνοῦμαι.

properly, ὀρθῶς, καλῶς, εὖ.

property, οὐσία, κτήματα.

prophet, μάντις.

proposal, λόγος, βουλή, γνώμη; (command), use κελεύω; to make proposals, λόγους προσφέρειν.

propose, παραινῶ, συμβουλεύω, ὑποτίθεμαι, λέγω; εἰσηγοῦμαι; (a law), γράφω.

prosecute, δίκην λαγχάνω (*c. dat.*).

prosecution, κατηγορία.

Proserpina, Περσεφόνη.

prostrate, καταβάλλω; p. myself before, προσκυνῶ.

protect, φυλάττω, ἀμύνω; σκέπη παρέχω (shelter).

protection, σκέπη (shelter), φυλακή, προβολή (something put before).

protector, προστάτης, σωτήρ.

proud, μεγαλόφρων; (appearance), σεμνός; ὑπερήφανος, see 'pride.'

prove, ἐλέγχω, ἐξελέγχω, ἀποδείκνυμι, ἀποφαίνω; (*intr.*), φαίνομαι, γίγνομαι.

provide, πορίζω, παρέχω.

providence, πρόνοια; ὁ θεός.

province (Persian), σατραπεία; (Roman), ἐπαρχία.

provoke, ἐρεθίζω.

prowess, ἀρετή.

Psammenitus, Ψαμμήνιτος.

public, κοινός, δημόσιος; to make p., κηρύττειν; at the p. expense, δημοσίᾳ.

(*noun*), τὸ πλῆθος, ὁ δῆμος.

publicly, ἐν τῇ ἐκκλησίᾳ or πρὸς τὸν δῆμον, ἔμπροσθεν πάντων; δημοσίᾳ; (announce p.), κηρύττω.

publish, εἰς κοινὸν (φανερὸν) προφέρω or λέγω.

pull, σπῶ, ἔλκω (drag); (down), καθαιρῶ, καταβάλλω.

Punic, Καρχηδόνιος.

punish, κολάζω, τιμωροῦμαι, ζημιῶ.

punishment, κόλασις, τιμωρία, ζημία (penalty).

pupil, μαθητής.

puppy, σκύλαξ, κυνίδιον.

purchase, ὠνή.

(*vb.*), ὠνούμαι, (*aor.*) ἐπριάμην.

pure, καθαρός, ἀκήρατος; p. folly, οὐδὲν ἄλλ' ἢ ἡμῶρια.

purify, καθαίρω.

purpose, διάνοια, γνώμη; for the p. of, ἵνα (see § 41); to no p., μάτην.

purse, βαλλάντιον.

pursue, διώκω.

put, τίθημι; βάλλω; p. down, κατατίθημι, καταβάλλω; κρατῶ, χειρῶ; p. off, ἀναβάλλω; a putting off, ἀναβολή, τριβή; p. up = build; p. forth (stretch out), ἐκτείνω; p. in (on voyage), κατασχεῖν.

Pydna, Πύδνα.

pyre, πυρά.

Pyrrhus, Πύρρος.

Pythia, Πυθία (priestess).

Python, Πύθων.

## Q

quack (impostor), ἀλαζών.

quandary, be in q., ἀπορεῖν; (*noun*), ἀπορία.

quarrel, ἐρίζω.

queen, βασίλισσα.

quench, σβέννυμι.

question, ἐρώτησις, ἐρώτημα, τὸ ἐρωτηθέν.

(*vb.*), ἐρωτῶ, see 'inquire.'

quick, ταχύς.

quickly, ταχέως.

quiet, ἡσυχος; be q., ἡσυχάζειν, ἡσυχίαν ἄγειν; ἀτρέμας ἔχειν; (*noun*), ἡσυχία.

quietly, ἡσυχῇ, ἡσυχως, καθ' ἡσυχίαν.

quit, see 'leave.'

quite, πάντως, παντάπασι.



## R

race, δρόμος; (of men), γένος.  
 rain, ὑετός; it rains, ὕει.  
 raise, ἀνίστημι; ἰδρύω.  
 rake, ἀσελγής, ἀκόλαστος, ἄσωτος.  
 rank, τάξις; be first in r., πρωτεύειν.  
 ransom, λύτρον.

(*vb.*), λυτροῦμαι, λύομαι.  
 rape, ἀρπαγή.  
 rapid, ταχύς.  
 rapidly, ταχέως.  
 rapture, be in r., ὑπερχαίρειν, ὑπερ-  
 ἡδεσθαι.

rarely, οὐ πολλάκις, ὀλίγον, σπανίως.

rascal, πανουργός.  
 rash, θρασύς, ἱταμός.  
 rashness, θρασύτης, τόλμα.  
 rate (*vb.*), (value), τιμῶ; (consider),  
 ποιῶμαι, τίθεμαι, ἡγοῦμαι.

rate, at any r., γοῦν.  
 rather, μᾶλλον, ἥδιον; nay, r., μᾶλ-  
 λον μὲν οὖν.

ravine, χάσμα, χαράδρα.  
 ray, ἀκτίς, -ίνος (*f.*), poetic, but used  
 by Plato.

rayless = dark.  
 reach(place), ἀφικνοῦμαι εἰς; (thing),  
 τυγχάνω.

read, ἀναγιγνώσκω.  
 readily, ῥαδίως.

ready, ἔτοιμος, παρεσκευασμένος; get  
 r., παρασκευάζω; (*intr.*), middle.

real, ἀληθινός; use 'really.'  
 reality = that which really is or takes  
 place; in r., τῷ ἔργῳ, see 'really.'

realize (r. a profit, etc.), see 'get';  
 (r. a fact), see 'perceive.'

really, τῷ ὄντι, ὄντως, ὡς ἀληθῶς;  
 ἄληθες! (exclamation).

realm, βασιλεία.  
 reappoint, πάλιν (τὸ δεύτερον) ἀπο-  
 δέικνυμι.

reason, νοῦς, φρόνησις; λόγος;  
 (cause), αἰτία; by r. of, διὰ  
*c. acc.*

(*vb.*), λογίζομαι; πείθειν πειρῶ-  
 μαι.

reasonable, it is r., λόγον ἔχει, εἰκός  
 ἔστιν, εἰκότως ἔχει; (person),  
 ἐπεικής.

reasonably, ἐπεικῶς, κατὰ λόγον,  
 εἰκότως.

reasoning, λογισμός, λόγος.

reassure, θαρρύνω, παραθαρρύνω.

rebel, στασιώτης, νεωτερίζων.

(*vb.*), στάσιν ποιῶμαι, νεωτερίζω.  
 ἐπανίσταμαι.

rebuild, ἀνοικοδομῶ.

rebuke, ἐπιτιμῶ, μέφομαι (τινὶ τι).

recall, ἀνακαλῶ; (to mind), ἀναμι-  
 μνήσκομαι.

receive, δέχομαι.

recent, use adv. with γεγεννημένος.

recently, ἄρτι, ἀρτίως, ἔναγχος.

receptacle, θήκη, ἀποθήκη; or use  
 special word, as κιβωτός, κίστη.

reckon, λογίζομαι; see 'think.'

recognize, γινώσκω, γνωρίζω.

recollect, see 'remember.'

recommend, see 'advise.'

reconcile, διαλλάττω; r. with, διαλ-  
 λάττω *c. dat.*

reconciliation, διαλλαγή.

record, συγγραφή.

(*vb.*), γράφω, συγγράφω.

recount, see 'relate.'

recover, ἀναλαμβάνω, πάλιν κτῶμαι;  
 (health), πάλιν ὑγίης γίγνομαι.

recovery, ἀνάληψις; ἀπόδοσις (giv-  
 ing back); (health), τὸ πάλιν  
 ὑγίῃ γενέσθαι.

red, ἐρυθρός.

redde[n], ἐρυθραίνω.

reduce, r. to, καθίστημι εἰς; (make  
 less), ἐλαττώ; be reduced to,  
 καταστῆναι εἰς.

reed, κάλαμος.

reëlect, πάλιν (τὸ δεύτερον) αἰροῦμαι.

refer (a thing to), ἀναφέρω εἰς; r. to a thing (in speaking), μνησθῆναι τινος.

reference, with r. to (about), περί (c. gen.).

reflect, ἐννοῶ, ἐνθυμοῦμαι.

reform, μεταβάλλω (εἰς τὸ βέλτιον); ἐπανορθῶ.

refrain from, ἀπέχομαι; or use negative: I cannot r. from laughing, οὐ δύναμαι μὴ οὐ γελᾶν.

refuge, καταφυγή; to take r., καταφεύγειν.

refugee, φυγάς.

refuse, οὐ φημι, ἀντιλέγω; οὐκ ἐθέλω.

regard (respect), αἰδῶς, use vb. αἰδοῦμαι, τιμῶ; see 'respect.'

region, χώρα.

regret (repent), μεταμέλει μοι; λυποῦμαι, ἀλγῶ, χαλεπῶς φέρω.

reign, βασιλεύω, ἄρχω.

reins, ἡνίαί.

reject, ἀπωθῶ; sometimes ἀπό in other cpds., as ἀπόμνημι, I r. on oath.

rejoice, χαίρω.

relate, διηγοῦμαι, λέγω.

related, see 'relative.'

relation, see 'relative'; in r. to, πρὸς c. acc.

relative, συγγενής; near r., ἐγγὺς προσήκων τῷ γένει.

relax, ἀνίημι.

release, λύω, ἀφίημι, ἀπαλλάττω.

relieve, κουφίζω (lighten); r. one in pain, παύω τινὰ ὀδυνώμενον; r. of, ἀπαλλάττω; ἀπολαμβάνω, ἀποδέχομαι.

relinquish, ἀποδίδωμι, ἀφίημι.

rely, πιστεύω.

remain, μένω, διαμένω, διατελῶ.

remainder, τὸ λοιπόν.

remark, λόγος.

(vb.), λέγω.

remarkable, θαυμάσιος, θαυμαστός; δεινός, ὑπερφυής.

remedy, φάρμακον.

remember, ἀναμνησकोμαι.

remit, ἀνίημι.

remonstrate, αἰτιῶμαί τινα ὡς ἀδικεῖ.

remote, see 'distant.'

remove, μεθίστημι, ἀπάγω, ἀποφέρω, ἀποκομίζω, ἀφαιρῶ.

render, ἀποδίδωμι; see 'make'; render service, ὠφελῶ.

renounce publicly, ἀποκηρύττω.

rent, μίσθωσις.

repair, ἐπισκευάζω.

repeat, πάλιν λέγω or ποιῶ; (kept repeating), use impf. of vb.

repeatedly, πολλάκις.

repel, ἀπελαύνω, ἀπείργω, ἀπωθῶ.

reply, ἀποκρίνομαι.

report, ἀπαγγέλλω.

represent, ποιῶ (poet); γράφω, εἰκάζω (painter); μιμοῦμαι (actor).

reproach, μέμφομαι, ἐπιτιμῶ, ἐπιπλήττω.

reprove, μέμφομαι, ἐπιτιμῶ.

republic, πόλις, πολιτεία, δημοκρατία, πόλις δημοκρατουμένη.

reputation, δόξα, φήμη.

request, ἀξιῶ, αἰτῶ.

require, see 'request.'

rescue, σῶζω.

resemble, ὅμοια, ὅμοιός εἰμι (τὴν ὄψιν).

resent, δυσχεραίνω.

resist, ἐναντιοῦμαι, ἀντέχω; (a desire), κατέχω.

resolution, γνώμη, βουλή, διάνοια, or use vb. δοκεῖν, γιγνώσκειν, βουλεύειν.

resolve (c. inf.), δοκεῖ μοι; γιγνώσκω.

resound, ἡχῶ; (r. to), ὑπηχῶ.  
 resources, τὰ ὑπάρχοντα, χρήματα, ἀφορμή, παρασκευή.  
 respect, αἰδοῦμαι.  
 (*noun*), αἰδώς; in other respects, τὰ ἄλλα; in this r., κατὰ τοῦτο.  
 respecting, περί *c. gen.*  
 respite, ἀνάπαυσις.  
 rest, the r., οἱ λοιποί, τὸ λοιπόν.  
 (*vb.*), ἀναπαύομαι.  
 restore, πάλιν ἀποδίδωμι; to power, πάλιν καθίστημι εἰς ἀρχήν.  
 restrain, ἐπέχω, κατέχω.  
 result (*n.*), τὸ ἀποβάν, τὸ ἐκβάν; as a r., with the r., ὥστε; use concrete turn: results of early training (in title) = how (ὅποῖος) a boy badly trained turned out.  
 (*vb.*), γίγνεσθαι, ἐκβαίνειν, ἀποβαίνειν.  
 retain, ἔχω, κατέχω, φυλάττω.  
 retire, ἀναχωρῶ (retreat); ἀπέρχομαι, ἀποχωρῶ.  
 retrace, one's steps, τὴν αὐτὴν ὁδὸν πάλιν βαδίζειν.  
 retreat, ἀναχωρῶ.  
 return (*tr.*), πάλιν ἀποδίδωμι; (*intr.*), ἐπανέρχομαι, ἀναχωρῶ; (from exile), κατέρχομαι.  
 (*noun*), (coming back), use *vb.*; (giving back), ἀπόδοσις; ἀνταπόδοσις; in r. for, ἀντί.  
 reunite (*intr.*), πάλιν συνελθεῖν or συγγενέσθαι.  
 reveal, ἀποκαλύπτω, ἀποφαίνω, δηλῶ.  
 reverence, σέβομαι, αἰδοῦμαι.  
 revisit, 'visit again.'  
 revolt, στάσις.  
 (*vb.*), ἀφίσταμαι.  
 reward, μισθός.  
 (*vb.*), (with honors), τιμῶ.  
 Rharian, Ῥάριος.  
 Rhea, Ῥέα.  
 rich, πλούσιος; (things), πολυτελής.

riches, πλοῦτος, χρήματα.  
 rid, ἀπαλλάττω; get r. of, ἀπαλλαγῆναι.  
 ride, ὀχοῦμαι, βαίνω.  
 ridiculous, γέλοιος.  
 right (opp. to left), δεξιός; ὀρθός, δίκαιος; it is r. for him to do, δίκαιός ἐστι ποιεῖν; the r. time, καιρός; not do r., ἀδικεῖν.  
 (*noun*), τὸ δίκαιον; he has a r., ἔξεστιν αὐτῷ, δίκαιον or δίκαιός ἐστιν.  
 rightly, ὀρθῶς.  
 rigid (character), σκληρός, αὐστηρός, ἀκριβής.  
 ring, δακτύλιος.  
 rise, ἀνίσταμαι; r. in revolt, ἀφίσταμαι.  
 risk, to run r., κινδυνεύειν.  
 rites, τὰ ἱερά.  
 rival, ἀνταγωνιστής, ἀντεραστής (in love).  
 river, ποταμός.  
 road, ὁδός (*f.*).  
 roar (waves), κυτῶ (Plato).  
 rob, συλῶ, ἀφαιρῶ.  
 robber, ληστής.  
 rock, πέτρα, κρημνός (crag).  
 rod, ῥάβδος (*f.*).  
 roll, κυλινδῶ.  
 Romans, οἱ Ῥωμαῖοι.  
 Rome, Ῥώμη.  
 room, οἴκημα.  
 rose, ῥόδον.  
 row, ἐρέττω.  
 royal, τοῦ βασιλέως; βασιλικός, βασιλείος.  
 rude, ἄγροικος, τραχύς.  
 rudely, ἀγροίκως, τραχέως.  
 ruin, διαφθείρω.  
 (*noun*), διαφθορά.  
 rule, νόμος; as a r., ὡς ἐπὶ τὸ πολύ.  
 (*vb.*), ἄρχω, βασιλεύω.  
 ruler, ἄρχων.

run, τρέχω, θέω; (water), ρέω;  
(away), ἀποδιδράσκω.  
runaway, δραπέτης, ὁ ἀποδράς.  
rush, ὀρμῶμαι.

## S

Sabines, οἱ Σαβῖνοι.  
sacred, ἱερός, ἅγιος.  
sacrifice, θυσία.  
(*vb.*), θύω, θύομαι, καθιερεύω.  
sacrilegious, ἀσεβής, ἱερόσυλος (rob-  
bing temple).  
sad, περίλυπος; (of things), ἐλεεινός,  
οἰκτρός, δυστυχής.  
saddened, use 'sad,' 'grieve.'  
safe, σῶς, ἀσφαλής; ἐν ἀσφαλεί.  
safely, carry s. to, σῶζω εἰς.  
safety, σωτηρία, ἀσφάλεια; with s.,  
ἀσφαλῶς.  
sail, πλέω.  
(*noun*), ἰστίον; set s., πλέω.  
sailor, ναύτης.  
Salamis, Σαλαμίς; (*adj.*), Σαλαμίνιος.  
sale, for s., ὤνιος.  
sally, ἐπέξειμι, ἐπεξέρχομαι.  
salutary, ὠφέλιμος (two endings).  
salute, ἀσπάζομαι.  
same, ὁ αὐτός; at the s. time, ἅμα;  
in the s. way, ὡσαύτως.  
sanctify, ὁσιον ποιῶ.  
sanctuary, ἱερόν.  
sandbank, ἔρμα.  
Sardis, Σάρδεις (*pl.*).  
satisfaction, give s., see 'satisfy.'  
satisfy, ἀρκεῖ, ἀπόχρη (it is enough);  
ἀρέσκω, πείθω; satisfied to do,  
ἀγαπῶ *c. part.*  
satrap, σατράπης.  
satrapy, σατραπεία.  
savage, ἄγριος.  
save, σῶζω.  
savior, σωτήρ.  
say, λέγω, φημί.

scabbard, κολεός.  
scandalized, be s., δυσχεραίνειν, ἀγα-  
νακτεῖν.  
scanty, σπάνιος, ὀλίγος, οὐ πολὺς.  
scarcely, see 'hardly' and § 56.  
scene, θέα, θέαμα (something seen);  
σκηνή (theater).  
scepter, σκῆπτρον.  
scholar (pupil), μαθητής; (learned),  
φιλόσοφος, σοφός.  
school, παιδαγωγεῖον, διδασκαλεῖον.  
science, ἐπιστήμη.  
Scione, Σκιώνη.  
scold, μέφομαι, ἐπιπλήττω, ἐπιτιμῶ.  
scourge, μαστιγῶ.  
sculptor, ἀνδριανοτοπίος, ἀγαλμα-  
τοπίος, ἑρμογλύφος.  
sculpture, ἀνδριανοποιία, ἡ ἑρμογλυ-  
φική.  
Scylas, Σκύλας.  
Scythian, Σκύθης; (*adj.*), Σκυθικός.  
sea, θάλαττα, πόντος, πέλαγος (*n.*).  
search, ζητῶ, ἐρευνῶ.  
seaside, = sea.  
season, ὥρα (of the year); καιρός  
(right moment).  
seat, ἔδρα; take one's seat, καθέζε-  
σθαι.  
secret (*n.*), ἀπόρρητον.  
(*adj.*), κρυπτός, λαθραῖος, ἀπόρρη-  
τος (what must not be told).  
secretly, λάθρα, κρύφα, κρυφῇ; or  
use λανθάνω.  
secure (*adj.*), ἀσφαλής, βέβαιος, ἐν  
ἀσφαλεί.  
(*vb.*), see 'get'; = close securely.  
securely, ἀσφαλῶς, ἐχυρῶς, βεβαίως.  
security, ἀσφάλεια.  
sedition, στάσις.  
seduce, διαφθείρω.  
see, ὁρῶ; to s. whether, εἰάν πως.  
seed, σπέρμα.  
seek, ζητῶ, ἐρευνῶ; (try), ζητῶ, πει-  
ρῶμαι.



- seem, δοκῶ, ἔοικα (look like), φαίνομαι.
- seize, αἰρῶ, ἀρπάζω.
- select, ἐκλέγω, ἐξαιρῶ (or middle).
- selection, ἐκλογή, αἵρεσις; allow a person the s., αἵρεσιν διδόναι τινί.
- Seleucus, Σέλευκος.
- sell, ἀποδώσομαι (see § 126); πωλῶ.
- Sellasia, Σελλασία.
- senate, βουλή.
- senate-chamber, βουλευτήριον.
- senator, βουλευτής.
- send, πέμπω, στέλλω, ἵημι.
- sense, αἴσθησις (perception); νοῦς, διάνοια; have s., νοῦν ἔχω; in one's senses, ἔμφρων; out of right senses, παραφρονῶν.
- senseless, ἄνους, ἄφρων.
- senselessness, ἀφροσύνη, ἄνοια.
- sensible, νοῦν ἔχων, φρόνιμος, ἔμφρων; (perceptible by the senses), αἰσθητός.
- sentence, pronounce s., κρίνω, δικάζω.
- sentiment, γνώμη; see 'opinion.'
- separate (apart from), χωρίς.  
(vb.), χωρίζω.
- serious, σπουδαῖος; (in looks), σκυθρωπός, σεμνός.
- seriously, σπουδαίως, σπουδῇ; take a thing s., σπουδάζω περὶ τινος (or τι), or σπουδαίως πράττω τι.
- servant, οἰκέτης, διάκονος, δοῦλος.
- service, διακονία, δουλεία, μισθαργία; to render a s., ὠφελεῖν; in the s. of, ὑπέρ, or use partic.
- serviceable, χρησίμος, ἐπιτήδειος.
- servile, δουλικός, ἀνελεύθερος; (adv.), δουλικῶς, ἀνελευθέρως.
- set forth (tell), λέγω, διηγούμεναι, δηλῶ.
- set out, ὁρμῶμαι; impf. of vb. of motion.
- set (place), τίθημι, ἵστημι.
- set (sun), δύομαι.
- seven, ἑπτά.
- seventy, ἑβδομήκοντα.
- several, ἔνιοι; s. times, ἐνίοτε.
- severe, βαρύς, χαλεπός, σκληρός, τραχύς.
- severely, χαλεπῶς, σκληρῶς; neut. pl. of adj.
- shadow, σκιά.
- shake, σείω; s. off, ἀποσείω; (drive away), ἀπωθῶ.
- shallow, οὐ βαθύς.
- shame, αἰσχύνη, αἰσχρόν; αἰδώς (noble).
- shameful, αἰσχρός; (adv.), αἰσχροῦς.
- shameless, ἀναιδής, ἀναίσχυντος.
- shape, μορφή.
- share, μοῖρα.  
(vb.), μετέχω, μέτεστί μοί τινος; to s. with, κοινωνεῖν, μεταδοῦναι τινί τινος.
- sharp, ὀξύς.
- sheath (sword), κρύπτω; εἰς τὸν κολεόν εἰστίθηναι.
- sheep, οἷς; (pl.), πρόβατα.
- sheer (rock), ἀπόκρημνος; οὐδὲν εἰ μὴ, αὐτός; s. force, βία.
- shepherd, ποιμήν.
- shield, ἀσπίς.
- shilling, use δραχμή.
- ship, ναῦς, πλοῖον.
- shipwreck, ναυαγία; suffer s., ναυαγῶ.
- shirt, χιτῶν, χιτωνίσκος.
- shoot (with bow), τοξεύω; (let go arrow), ἀφίημι.
- shore, γῆ, αἰγιαλός; on s. (from ship), εἰς τὴν γῆν; go on s., ἐκβαίνω (ἐπὶ γῆν).
- short, βραχύς, σύντομος; in s., ἀπλῶς, ὡς συνελόντι (συντόμως) εἰπεῖν.
- shortly, ὀλίγον.
- shoulder, ὤμος.
- shout, βοή; (vb.), βοῶ.

- show, δείκνυμι, φαίνω, δηλῶ; make a s., ἐπιδείκνυμι.  
 shrill, ὀξύς.  
 shun, φεύγω.  
 shut, κλείω; s. in, εἴργω.  
 Sicilian, Σικελικός, or τῆς Σικελίας.  
 Sicily, Σικελία.  
 sick, ἀσθενής; am s., νοσῶ.  
 sickness, νόσος (*f.*), ἀσθένεια.  
 Sicyon, Σικυών.  
 side, πλευρά; (of ship), τοῖχος; by the s. of, παρά; on the s. of, πρὸς *c. gen.*; on all sides, πανταχοῦ; on both sides, κατ' ἀμφότερα; on this s., τῇδε (δεῦρο). (*vb.*), s. with, συμπράττω, συμμάχομαι, and other cps. of σύν; πρὸς τινός εἰμι; s. with Medes, μηδίζω.  
 siege, πολιορκία; lay s. to, πολιορκῶ.  
 sight, ὄψις; or use vb.: at s. of him, ἰδὼν αὐτόν.  
 silence, σιωπή, σιγή. (*vb.*), παύω λέγοντα; σιγᾶν ποιῶ.  
 silent, be s., σιωπᾶν, σιγᾶν.  
 silver, ἄργυρος; (*adj.*), ἀργυροῦς.  
 similar, ὅμοιος.  
 similarly, ὁμοίως.  
 simple, ἀπλοῦς; (character), εὐήθης.  
 simplicity, ἀπλότης; (character), εὐήθεια.  
 since (*adv.*), μέχρι νῦν, (ever s.) ἐκ τούτου; (*conj.*), ἐξ οὗ, ἐξ ὅσου; (causal), ἐπεὶ, ἐπειδὴ.  
 sing, ᾄδω.  
 single, εἷς; not a s., οὐδ' εἷς.  
 singular, see 'strange.'  
 sir (private address), ὦ φίλε, ὦ τάν, or omit; (contempt), ὦ ἄνθρωπε.  
 siren, σειρήν.  
 sister, ἀδελφή.  
 Sisyphus, Σίσυφος.  
 sit down, καθέξομαι; am sitting d., κάθημαι.  
 size, μέγεθος (*n.*).  
 skill, εὐχέρεια, δεινότης, τέχνη, ἐπιστήμη.  
 skilled in, δεινός *c. inf.*  
 skillful, σοφός, δεινός.  
 slab, πλάξ.  
 slander, διαβάλλω.  
 slave, δοῦλος, ἀνδράποδον.  
 slay, σφάττω, ἀποσφάττω, ἀποκτείνω.  
 sleep, ὕπνος. (*vb.*), καθεύδω; go to s., καταδαρθάνω; put to s., κοιμίζω.  
 sleeper, ὁ καθεύδων; the seven sleepers, οἱ ἑπτὰ οἱ καθεύδοντες.  
 slender, εὐμήκης; ἰσχνός (thin).  
 slight (*vb.*), ὀλιγωρῶ, περὶ ὀλίγου ποιοῦμαι.  
 slight (*adj.*), ὀλίγος.  
 slumber, ὕπνος.  
 small, μικρός, ὀλίγος.  
 Smerdis, Σμέρδης.  
 smile, μειδιῶ.  
 smite, πλήττω, παίω, ἐπάταξα (*aor.*).  
 smith, χαλκεύς.  
 smoke, καπνός.  
 smooth, λείος.  
 snake, ὄφης.  
 snatch, ἀφαιρῶ, ἑξαρπάζω.  
 so, οὕτω(s); and so, ὥστε; 'so good,' 'so bad,' may often be rendered by τοιοῦτος.  
 soar above, ὑπερπέτομαι.  
 society, be in a s., πολιτεύεσθαι.  
 Socrates, Σωκράτης.  
 soften, μαλάττω.  
 softly (quietly), ἡσυχῶς.  
 soldier, στρατιώτης.  
 sole (*adj.*), μόνος.  
 solely, μόνον.  
 solemn, σεμνός.  
 solicitous, to be s., κήδεσθαι, ἐν φροντίδι εἶναι; (*c. inf.*), ἐπιθυμεῖν.  
 Solon, Σόλων.

some, **τις**; (*pl.*), **τινές**, **ἐνιοι**.  
 somehow, **πως**.  
 sometimes, **ἐνίοτε**, **ἔστιν ὅτε**.  
 somewhat, **τι**.  
 son, **υἱός**.  
 song, **ὥδή**, **ᾠσμα**.  
 soon, **ἐν ὀλίγῳ**, **δι' ὀλίγου**, **μετ' ὀλίγον**; s. after, **ὀλίγον**, or **ὀλίγῳ ὕστερον**; no sooner . . . than, see 'scarcely.'  
 Sophocles, **Σοφοκλῆς**.  
 sorrow, **λύπη**, **ἄλγος** (*n.*); **πένθος** (*n.*) (mourning).  
 sorry, am s., **λυπούμαι**, **ἀλγῶ**; **μεταμέλει μοι** (regret).  
 soul, **ψυχή**.  
 sound, **ἡχή**; **ψόφος**; **φθόγγος** (living beings).  
 soup, **ζωμός**.  
 sovereign, **ἄρχων**, **βασιλεύς**.  
 sow, **ῥς** (*f.*).  
 sow (*vb.*), **σπείρω**.  
 spacious, **μέγας**, **εὐρύχωρος**.  
 spade, **δίκελλα**.  
 Spaniard, **Ἰβηρικός**; (*pl.*), **Ἰβήρες**.  
 spare, **φείδομαι** (*c. gen.*).  
 sparkle (*noun*), **μαρμαρυγή**; emit sparkles, **μαρμαρυγὰς ἀφίεναι**.  
 sparrow, **στρουθός**.  
 Sparta, **Σπάρτη**.  
 Spartan (*noun*), **Σπαρτιάτης**.  
 speak, **λέγω**, **λόγον ποιοῦμαι**.  
 spear, **λόγχη**, **αἰχμή**.  
 spectator, **ὁ θεώμενος**, **θεατής**.  
 speech, **λόγος**; make s., **λόγον ποιῶμαι**.  
 speedy, **ταχύς**.  
 spend, **ἀναλίσκω**, **δαπανῶ**; (time), **διατρίβω**, **διάγω**.  
 spendthrift, **ὁ δαπανηρός**; **ὁ ἀφειδῆς** (προετικὸς) **ὦν χρημάτων**.  
 Sphacteria, **Σφακτηρία**.  
 spices, **ἀρώματα**, **θυμιάματα**.  
 spider, **ἀράχνη**.

spill (*tr.*), **ὑπερχέω**.  
 spirit, **θυμός**; he showed little s., **ἄθυμος ἐγένετο**.  
 splash (*noun*), **ψόφος**; (*vb.*), **ψοφῶ**.  
 splendid, **λαμπρός**, **μεγαλοπρεπής**.  
 splendidly, **λαμπρῶς**, **μεγαλοπρεπῶς**.  
 splendor, **λαμπρότης**, **μεγαλοπρέπεια**.  
 sponge, **σπόγγος**.  
 spread (cover), **στρώννυμι**; (scatter), **διασπείρω**.  
 spring (*noun*), **ἔαρ** (*n.*), *gen.* **ἔαρος** and **ἦρος**.  
 spring (*vb.*), **πηδῶ**; s. (originate) from, **γίγνομαι ἐκ**; s. up, **ἀναπηδῶ**.  
 spy, **κατάσκοπος**.  
 stage, **σκηνή**.  
 stain, **μίασμα**.  
 stand, **ἔστηκα**; s. condemned, **κατακέκριμαι**.  
 star, **ἀστήρ**; (constellation), **ἄστρον**.  
 start (*tr.*), **ὀρμῶ**; (*intr.*), **ὀρμῶμαι**; started out, **ἐπορευόμην**, **ἐβάδιζον**.  
 state, **πόλις**; (condition), **ἔξις** or use *vb.* **διαίκεμαι**, or **εἰμί**, or **ἔχω c. adv.**; you see the s. of my affairs, **ὁρᾷς τὰ μὰ πῶς ἔχει**; in this s. of things, **τούτων οὕτως ἐχόντων**.  
 statement, **εἰρημένον**, **γεγραμμένον**, or relative clause.  
 stater, **στατήρ**.  
 statesman, **πολιτικός**, **πολιτευόμενος**.  
 station, **τάξις**.  
 statuary, **ἀγαματοποιός**, **ἐρμογλύφος**.  
 statue, **ἀνδριάς** (-άντος), **ἄγαλμα**.  
 stature, **σῶμα**.  
 stay, **μένω**; s. for, **ἀναμένω**; (at an inn, etc.), **καταλύω**.  
 stead, instead, **ἀντί c. gen.**.  
 steal, **κλέπτω**.  
 steep, **προσάντης**, **ἀπόκρημνος**, **ὄρθιος**.  
 steersman, **κυβερνήτης**.  
 stem (of ship), **πρῶρα** (*f.*).  
 step forth, **προβαίνω**.

stepmother, μητρυιά.

stern (of ship), πρύμνα (*f.*).

stern (*adj.*), χαλεπός, τραχύς, σκληρός.

stick, ράβδος (*f.*), ρόπαλον, ξύλον, βακτηρία.

still (*adv.*), ἔτι; (nevertheless), ὅμως.

stoical, στωικός.

stone, λίθος.

stop (*tr.*), παύω, ἐπέχω; (*intr.*), παύομαι, λήγω; s. at place on voyage, κατασχεῖν εἰς.

store (*vb.*), ἀποτίθημι, διασφῶζω, διαφυλάττω.

stork, πελαργός.

storm, χειμών.

storm-tossed, be s., χειμάζεσθαι.

story, λόγος, μῦθος.

straits, πορθμός.

strange, ξένος; ἄτοπος, θαυμάσιος, δαιμόνιος.

strangely (act), θαυμάσια, παράδοξα.

stranger, ξένος.

stratagem, δόλος.

street, οδός.

strength, ρώμη, ἰσχύς (physical); to have s., ἰσχύειν *c. inf.*, ἔρρῶσθαι.

stress, lay s. on, περὶ πολλοῦ ποιοῦμαι.

stretch, τείνω.

strew, στορέννυμι, στρώννυμι, βάλλω, πάττω.

strict, ἀκριβής.

strictly, ἀκριβῶς.

strike, πλήττω, παίω, ἐπάταξα; τύπτω (pummel); it strikes me, δοκεῖ μοι, παρίσταται μοι; s. up, ἀνακρούομαι.

string, χορδή.

strip (off clothing), ἀποδύω; (s. naked), γυμνῶ.

stroke (*noun*), πληγή, τύπος.

(*vb.*), καταψῶ, ψήχω.

strong, ἰσχυρός, καρτερός; (voice), use μέγα with vb.

stronghold, φρούριον.

struggle, ἀγών; (*vb.*), ἀγωνίζομαι.

study, μαρθάνω, φιλοσοφῶ, φροντίζω, μελετῶ.

stuff, ἐμβύω, ἐμπίμπλημι, πληρῶ.

stupid, σκαίος, ἀβέλτερος, νωθής.

subdue, καταστρέφομαι, δαμάζω, κρατῶ.

subject (of a ruler), ἀρχόμενος.

subjugate, see 'subdue.'

submerge, ὑποβρύχιον ποιῶ, καταποντίζω.

subsistence, βίος, τροφή.

substitute, ὑποτίθημι, ὑποβάλλω.

suburb, προάστειον.

subvert, ἀνατρέπω, καθαιρῶ, καταβάλλω; συγχέω.

succeed (personal subject), εὐτυχῶ, κατορθῶ; (thing as subject), προχωρεῖ, καλῶς ἀποβαίνει; sometimes expressed by particles, δή, καὶ δή; do not succeed, ἀτυχῶ; (in a thing), ἀμαρτάνω *c. gen.*; (am successor), διαδέχομαι.

succeeding, ὁ ἐξῆς, see 'following.'

successful, s. defense, use νίκη.

successor, διάδοχος.

succor, βοήθεια.

such, τοιοῦτος; *w. adj.*, οὕτω; such as, τοιοῦτος οἶος, or simply οἶος.

suddenly, ἐξαίφνης.

suffer, πάσχω; (allow), ἐῶ *c. inf.*, περιορῶ *c. part.*

sufficient, ἱκανός; it is s., ἀρκεῖ, ἐπαρκεῖ, ἀπόχρη.

sufficiently, ἱκανῶς, ἐπαρκούντως, ἀποχρῶντως.

suggest (fact), ὑπομνησκω; ὑποτίθεμαι, παραινῶ (advise).

suggestion, ὑπόμνησις; ὑποθήκη, παραινέσις; or use vb.

suit (at law), δίκη; bring s., δίκην λαγχάνω τινί, γράφομαι.

sum (of money), ἀργύριον τι.



summon, καλῶ, καλοῦμαι, προσκα-  
λοῦμαι.  
summons, κλήσις, πρόκλησις.  
sun, ἥλιος.  
superfluity, τὸ περιττόν.  
superfluous, περιττός; to be s., πε-  
ριττεύειν, πλεονάζειν.  
superintend, ἐπιμελοῦμαι; ἐφέστηκα.  
superintendence, ἐπιμέλεια; or use  
vb.  
superior, κρείττων.  
suppliant, ἰκέτης, ἱκετεύων.  
supplicate, ἱκετεύω.  
supplication, ἱκετεία; make s., ἱκε-  
τεύω.  
supply, πορίζω, παρέχω.  
support (lend s.), συνεργὸς γίγνομαι;  
see 'help'; (keep), τρέφω.  
s. above water, = keep from sink-  
ing (καταδύεσθαι).  
suppose (think), οἶμαι; (assume),  
τίθημι, generally without inf.  
suppress, κατέχω, κρύπτω, παύω.  
supreme, κράτιστος; or use vb. with  
μάλιστα, μέγιστα.  
sure, see 'certain'; I am (feel) s.,  
πέπεισμαι.  
surely, see 'certainly.'  
surgeon, ἱατρός.  
surpass, προέχω, διαφέρω, νικῶ.  
surprise, ἀπροσδόκητον αἰρῶ; am  
surprised, θαυμάζω, see § 60.  
surprising, θαυμάσιος, θαυμαστός.  
surrender, παραδίδωμι; (*intr.*),  
ἐμαυτὸν παραδίδωμι.  
(*noun*), παράδοσις; or use vb.  
suspect, ὑποπτεύω.  
suspicion, ὑποψία.  
sustenance, τροφή.  
swallow, κατεσθίω, καταπίνω.  
swear, ὅμνυμι.  
sweep (lit.), κορῶ; (metaph.), see  
'rush.'  
sweet-smelling, εὐώδης, εὐοσμος.

swift, ταχύς.  
swiftly, ταχέως.  
swiftness, ταχύτης.  
swim, νέω.  
sword, ξίφος (*n.*), μάχαιρα.  
symbol, σημεῖον, εἰκὼν.  
sympathize with (pity), ἐλεῶ, οἰ-  
κτεῖρω.  
sympathy (pity), ἔλεος (*n.*).  
Syracusan, Συρακούσιος.  
Syracuse, αἱ Συρακοῦσαι.

## T

table, τράπεζα.  
tablet, δέλτος (*f.*).  
take, λαμβάνω, αἰρῶ; t. away,  
ἀφαιρῶ; ἀποφέρω, ἀπάγω; t.  
for = consider; t. life, ἀποκτείνω;  
t. up, ἀναλαμβάνω, ἀναιρῶ; see  
'conduct,' 'bring.'  
talent (weight, money), τάλαντον.  
talk, λέγω; t. with, διαλέγομαι.  
(*noun*), λόγος, λόγοι.  
tall, μέγας, ὑψηλός.  
tame, ἥμερος.  
(*vb.*), ἡμερῶ, δαμάζω.  
Tantalus, Τάνταλος.  
Tarentum, Τάρας (-αντος).  
task, ἔργον.  
taste, γεύομαι (*c. gen.*).  
tax (*noun*), φόρος; ἀποφορά, δασμός.  
(*vb.*), φόρον ἐπιτίθημι (or τάττω,  
or ἐπιβάλλω).  
teach, διδάσκω.  
tear (*noun*), δάκρυ; burst into tears,  
δακρῦσαι.  
tear (*vb.*), σπαράττω; t. from (out),  
ἐκσπῶ; t. off (garment), περιρ-  
ρήννυμι; t. away from, ἔλκω, ἀρ-  
πάζω; (in pieces), διασπῶ.  
Tecmessa, Τέκμησσα.  
Tegea, Τεγέα.  
Tegean, Τεγεάτης.

Telemachus, Τηλέμαχος.  
 tell, λέγω; (count), ἀριθμῶ, ἑξαριθμῶ.  
 temper, ὀργή.  
 temperate, σώφρων.  
 tempestuous, χειμέριος; δυσχείμερος.  
 temple, ἱερόν, ναός.  
 tempt, πειρῶμαι; πείθω τινὰ παρὰ νόμον (*c. inf.*).  
 temptation, use vb.  
 tend (take care of), θεραπεύω, ἐπιμελοῦμαι, ἐπισκοπῶ.  
 tent, σκηνή.  
 ten thousand, μύριοι.  
 term, see § 137; to be on friendly terms, διὰ φιλίας ἵεναι τινί.  
 territory, χώρα.  
 test, put to t., πειρῶμαι, ἐλέγχω.  
 testimony, μαρτυρία.  
 Teucer, Τεῦκρος.  
 Thaisa, Θάϊσα.  
 Thales, Θαλῆς (*gen.* Θάλεω).  
 thank (express thanks), ἐπαινῶ; be thankful, χάριν εἰδέναι.  
 theater, θέατρον.  
 theatrically, ὥσπερ ἐν τῷ θεάτρῳ.  
 Thebes, Θῆβαι.  
 theft, κλοπή.  
 Themistocles, Θεμιστοκλῆς.  
 then (at that time), τότε; (next), ἔπειτα; (therefore), οὖν, ἄρα.  
 Theopompus, Θεόπομπος.  
 there, ἐκεῖ; (thither), ἐκεῖσε.  
 therefore, οὖν, οὐκοῦν, ἄρα.  
 Theus, Θησεύς.  
 thick, παχύς.  
 thief, κλέπτης, κλοπεύς.  
 thigh, μηρός.  
 thing, πράγμα, χρήμα; generally expressed by neuter adj.  
 think, νοῶ, ἐννοῶ; (with object clause), οἶμαι, ἡγοῦμαι, νομίζω (*acc. c. inf.*), δοκεῖ μοι; t. much of, περὶ πολλοῦ ποιοῦμαι; t. of doing, διανοοῦμαι *c. inf.*

third, τρίτος.  
 thorn, ἄκανθα.  
 thought, νοῦς, νόημα, ἔννοια, διάνοια; to take t. of, ἐννοεῖν, φροντίζειν.  
 thousand, χίλιοι.  
 Thrace, Θράκη.  
 Thracian, Θράξ; T. woman, Θράττα.  
 thread, λίνος.  
 threat, ἀπειλή.  
 threaten, ἀπειλῶ; (met.), δοκῶ μέλειν.  
 three, τρεῖς; t. times, τρίς.  
 three thousand, τρισχίλιοι.  
 throat, τράχηλος.  
 throne, θρόνος; ἀρχή.  
 throng, πλῆθος (*n.*), ὄχλος, ὄμιλος. (*tr. vb.*), 'fill'; (*intr.*), ἀθροίζεσθαι.  
 through, διὰ *c. gen.*  
 throw, βάλλω, ῥίπτω; t. around, περιβάλλω; t. aside, away, ἀποβάλλω; t. out, ἐκβάλλω.  
 thrust, ὠθῶ.  
 thunder, βροντή; (bolt), κεραυνός, πρησστήρ.  
 Thurii, Θουρίοι.  
 thus, οὕτω(s), ὥδε.  
 Tiberius, Τιβέριος.  
 tidings, ἀγγελία.  
 tie, δέω; ἀναδέω; t. to, δεῖν πρὸς τι or ἐκ τινος.  
 till (*vb.*), ἀρῶ(όω).  
 till (*prep.*), μέχρι; (*conj.*), ἕως.  
 timber, ὕλη, ξύλον.  
 time, χρόνος; (right t.), καιρός; it is t. to do, ὥρα ποιεῖν; (leisure), σχολή; I have no t., οὐ σχολή μοι; at the same t., ἅμα; at that t., τότε; in his t., ἐπ' αὐτοῦ; have a good t., εὐφραίνομαι.  
 Timoleon, Τιμολέων.  
 Timon, Τίμων.  
 tire, growtired, ἀποκάμνω, ἀπαγορεύω (ἀπείπον, ἀπείρηκα).

Tiresias, Τειρεσίας.

Tisias, Τισίας.

to, πρὸς, εἰς, ἐπὶ, παρά; with persons also ὡς.

to-day, τήμερον.

together, ὁμοῦ, ἅμα, κοινῇ; σύν in cp.

toil, πόνος.

(vb.), πονῶ.

token, σημεῖον, σύμβολον.

tomb, τάφος.

tongue, γλῶττα.

too (also), καί; (with adj. or adv.), comparative or λῖαν; too . . . to, see § 48.

tooth, ὀδούς.

top, τὸ ἄκρον; ἄκρος, see § 8, 4; on t. (adv.), ἐπιπολῆς.

torch, λαμπάς, δᾶς.

torment, αἰκίζομαι.

touch, ἄπτομαι *c. gen.*; ψαύω (rare in prose).

towards, πρὸς *c. acc.*

tower, πύργος.

town, ἄστυ, πόλις; be in t., ἐπιδημεῖν.

trace, ἔχνος (*n.*) (footprint).

trade, τέχνη, τέχνη βαναυσική.

tradition, λόγος, λόγος παραδεδομένος, τὰ παραδεδομένα; according to t., ὡς παρὰ τῶν πάλαι παραλαμβάνομεν, ὡς λέγεται.

train, παιδεύω.

training, παιδείσεις.

traitor, προδότης.

traitorous, προδότης, προδοτικός.

trammel, πεδῶ.

trample, καταπατῶ.

tranquillity, ἡσυχία.

transgress, παραβαίνω.

transport, with t., 'delighted.'

travel, ὁδοιπορῶ, πορεύομαι.

treacherous, δολερός, ἄπιστος.

treacherously, δόλῳ.

treachery, δόλος, ἀπάτη, προδοσία.

treasure, θησαυρός.

treat, χρῶμαι, περιέπω; to t. with, εἰς λόγους ἔλθειν or συμβαίνειν *c. dat.*; πράττειν.

treatment, use vb.; to experience kind t., εὖ παθεῖν.

treaty, σπονδαί.

tree, δένδρον.

trench, τάφρος (*f.*).

tresses, κόμη, αἱ τρίχες.

trial (court), δίκη, ἀγών.

tributary, ὑποτελής, δασμοφόρος.

trick, trickery, δόλος, ἀπάτη; μηχαναὶ (κακαί), τέχνασμα.

trident, τρίαινα.

Triptolemus, Τριπτόλεμος.

trireme, τριήρης.

triumph (Roman), θρίαμβος.

(vb.), θριαμβεύω, θρίαμβον ἄγω.

Troezen, Τροϋζήν.

Trojan, Τρώς.

troop (cavalry), ἔλη; (revellers), θίασος.

trophy, τρόπαιον.

trouble, κακόν, πόνος; to give t., πράγματα παρέχειν, λυπεῖν, ἀνιᾶν; bring into t., εἰς κακόν ἐμβάλλω. (vb.), λυπῶ, ἀνιῶ.

Troy, Τροία.

truce, σπονδαί, ἐκεχειρία.

true, ἀληθής; (genuine), γνήσιος, ἀληθινός; a t. friend, φίλος πιστός.

truly, ἀληθῶς, ὡς ἀληθῶς.

trump up, πλάττω.

trust, πιστεύω.

trusty, πιστός.

truth, ἀλήθεια, ἀληθὴς; in t., ὡς ἀληθῶς, τῷ ὄντι, ὄντως.

try, πειρῶμαι; or impf. of vb.

tumult, θόρυβος; στάσις.

tumultuous, θορυβώδης, ταραχώδης, θορυβῶν.

turn, τροπή, περιτροπή, μεταβολή.

(*vb.*), τρέπω, στρέφω; (*intr.*), τρέπομαι; (become), γίνομαι; t. out (*intr.*), ἀποβαίνω.

twenty-four thousand, δισμύριοι καὶ τετρακισχίλιοι.

twin, δίδυμος.

two, δύο; in t., δίχα.

tyranny, τυραννίς; in the modern sense some adj. like ἄγριος or ὤμος must be used with ἀρχή.

tyrant, τύραννος; see 'tyranny.'

Tyre, Τύρος.

## U

Ulysses, Ὀδυσσεύς.

unable, ἀδύνατος, οὐχ οἷός τ' ὦν, οὐ δυνάμενος, οὐκ ἔχων.

unaccompanied, οὐδενὸς ἀκολοθοῦντος or ἐπομένου, μόνος.

unaccustomed, οὐκ εἰωθός.

unanimous, use πάντες with ὁμοφρονεῖν; μιᾷ γνώμῃ (with one accord).

unbelief, ἀπιστία.

unceasingly, διὰ τέλους, αἰεί, ἀδιαλείπτως; or use διατελῶ.

uncertain (thing), ἄδηλος, ἀσαφής; (person), am uncertain, ἀπορῶ.

unchaste, ἀσελγής, λάγνος; μοιχός, μοιχεύων (adulterer).

uncle, θείος.

uncover, ἀποκαλύπτω.

undeniable, ἀναμφισβήτητος.

undeniably, ἀναμφισβητήτως.

under, ὑπό.

undergo, ὑπομένω, πάσχω, ὑπέχω.

underhand, ὑπό in vb. cp.

undermine, ὑπορύπτω, ὑποσκάπτω; (metaph.), ἀνατρέπω, διαλύω.

understand, συνίημι, μαθάνω; (how to do), ἐπίσταμαι.

undertake, ἐπιχειρῶ; (engage to do), ὑφίσταμαι.

undertaking, ἐπιχείρημα.

undisputed, ἀναμφισβήτητος.

undisturbed, ἀκίνητος.

uneasiness, ἀδημονία.

unendurable, οὐκ ἀνασχετός, οὐκ ἀνεκτός.

unexpected, ἀπροσδόκητος.

unexpectedly, ἀπροσδοκῆτως.

unfinished, ἀτελής.

unfit, ἀνεπιτήδειος, οὐχ οἷός τε.

unfortunate, δυστυχής, δυσδαίμων, κακοδαίμων.

unfortunately, κακῇ τύχῃ; οἷα ἐχρησάμην τύχῃ.

ungenerous, ἀγεννής, ἀνελεύθερος, αἰσχρός.

unhappy, see 'unfortunate.'

unharmful, ἀπαθὴς κακῶν.

unhealthy (place), νοσώδης; (person), ἀσθενής, νοσώδης.

unholy, ἀνόσιος.

unhurt, see 'unharmful.'

unite, συνάγω (εἰς ἓν, εἰς ταυτόν); συνάπτω, συζεύγνυμι.

unjust, ἄδικος; (*adv.*), ἀδίκως.

unkindly (treat), τραχέως, σκληρῶς.

unknown, ἄγνωστος, ἀγνωστέος.

unlawful, παρὰ τὸν νόμον, παράνομος.

unless, 'if not.'

unlike, ἀνόμοιος.

unload, ἐκβάλλω.

unmoved, ἀκίνητος.

unmusical, ἄμουσος.

unnatural, ὑπερφυῆς, ἀλλόκοτος; παρὰ τὴν φύσιν.

unnecessarily, οὐ δέον (*acc. abs.*, see § 95); μάτην (in vain).

unnecessary, οὐκ ἀναγκαῖος, περιττός (superfluous).

unpleasant, ἀηδής.

unsafe, οὐκ ἀσφαλής, οὐκ ἐν ἀσφαλεῖ, οὐ βέβαιος (not firm).

unsightly, αἰσχρός.



unskillful, ἄτεχνος, σκαιός, ἀδέξιος;

(*adv.*), ἀτέχνως, σκαιῶς.

unsought = not sought.

unsuitable, ἀνεπιτήδειος, ἀνάρμοστος, ἄκαιρος (unseasonable).

unsuspicious, 'not suspecting.'

until, ἕως; after negative, πρίν;

(*prep.*), μέχρι.

untrodden, ἄβατος.

unusual, οὐκ εἰωθώς; (excellent), διαφέρων.

unusually, οὐκ εἰωθότως, διαφερόντως.

unwilling, unwillingly, ἄκων; am u. to do, οὐκ ἐθέλω ποιεῖν.

unworthy, ἀνάξιος.

up, ἀνά.

upbraid, μέμφομαι, ἐπιτιμῶ.

upper story, ὑπερφῶν.

upright, δίκαιος.

uprising, στάσις.

urge, κελεύω; πείθω (*impf.*); see 'say'; u. on, προτρέπω.

urn, ὑδρία, ὑδρίον, κάδος.

use, χρήσις; make use of, χρῶμαι. (*vb.*), χρῶμαι.

useful, χρήσιμος, ὠφέλιμος.

useless, ἄχρηστος, ἀνωφελής, μάταιος.

usurer, χρήστης.

utmost, best and u., ὡς πλεῖστα.

utter (*adj.*), οὐδέν ἐι μή; or use 'utterly' with verb.

utter (*vb.*) = say.

utterance, λόγος, τὸ εἰρημένον.

utterly, πάντως, παντάπασι, ὅλως, τὸ πᾶν; ἄρδην (with 'destroy').

## V

vain, in v., μάτην, ἄλλως; (*adj.*), μάταιος; (proud), ὑπέρφρων, χαῦνος; (show vanity), καλλωπίζεσθαι.

valley, τὸ κοῖλον.

valuable, τίμιος.

value, τιμή, ἀξία; of great v., ἄξιος πολλοῦ.

(*vb.*), τιμῶ.

vanity, conceited v., χαυνότης.

variety, use *adj.*

various, διάφορος, ἄλλοις.

vase, κάδος, ἀμφορεῖς.

vehement, σφοδρός; (*adv.*), σφόδρα, σφοδρῶς.

veil, κάλυμμα, καλύπτρα.

venerate, αἰδοῦμαι, σέβομαι.

venerable, venerated, αἰδοίος, ἄγνός.

vengeance, to take v., τιμωρεῖσθαι.

venture, τολμῶ; τολμῶ λέναι.

Venus, Ἀφροδίτη.

verdict, κρίσις, καταδίκη (damages awarded); render v., ψηφίζομαι, δικάζω, κρίνω.

verify, ἀληθῆ ὄντα ἀποδείκνυμι.

versed in, ἔμπειρος, ἐπιστήμων (*c. gen.*).

verses, ἔπη, ὥδαί, ποιήματα.

very (v. much), μάλα, σφόδρα, πάνυ, ἰσχυρῶς, or superlative.

vessel (ship), ναῦς, πλοῖον.

vice, κακία, πονηρία, μοχθηρία.

vicious, κακός.

victim, θηρίον ἀποσφαγέν or αἰκισθέν.

victorious, νικῶν, νικήσας, νενικηκώς.

victory, νίκη.

view, θέα, ὄψις; (opinion), γνώμη, use δοκεῖν, γιγνώσκειν; in v. of, πρὸς *c. acc.*; in v. of the fact that, ἐπειδὴ or participle; have (object) in v., = intend.

vigilance, τὸ ἐγρηγορέναι, ἀγρυπνία; or express concretely, using ἐγρηγορα = I am awake, or ἀγρυπνῶ, or φυλάττω.

vigor, ἰσχύς, ῥώμη; προθυμία, σπουδή.

vigorous, πρόθυμος, καρτερός.

vigorously, προθύμως, καρτερῶς.  
 vile, κακός.  
 vilely, κακῶς.  
 village, κώμη.  
 Vindex, Βίνδαξ.  
 violence, βία; commit (do) v., βιά-  
 ζομαι.  
 violent, βίαιος; (*adv.*), βιαίως.  
 virgin, παρθένος.  
 virtue, ἀρετή, σωφροσύνη.  
 virtuous, σώφρων.  
 vision, ὄψις.  
 visit, προσέρχομαι, εἰσέρχομαι, ἔρχο-  
 μαι ὡς; (*v. frequently*), φοιτῶ.  
 voice, φωνή.  
 void, κενός.  
 vote, ψῆφος (*f.*); (*vb.*), ψηφίζομαι.  
 vow, εὐχομαι; (*noun*), εὐχή.  
 voyage, πλοῦς; be on a v., πλεῖν.  
 vulture, γύψ.

## W

waddle, βαδίζω, or παράφορον βαδίζω.  
 wail, οἰμῶζω.  
 wailing, οἰμωγή.  
 wait, μένω.  
 wake (*tr.*), ἐγείρω; (*intr.*), use pas-  
 sive; I am awake, ἐγρήγορα.  
 walk, βαδίζω; w. off, ἀποβαδίζω;  
 take a w., περιπατῶ.  
 wall (city), τεῖχος; (house), τοῖχος.  
 wander, πλανῶμαι, ὁδοιπορῶ, πορεύο-  
 μαι.  
 wanderer, ὁδοιπόρος.  
 want, ἐνδεῖα; in w., ἐνδεής; one's  
 wants, τὰ ἀναγκαῖα, ὧν δεῖται  
 tis.  
 (*vb.*), (need), δέομαι (*c. gen.*);  
 (wish), βούλομαι.  
 war, πόλεμος.  
 ward off, ἀπείργω.  
 war-horse, ἵππος πολεμιστήριος.  
 wash, λούω; (myself), λούομαι;  
 (clothes), πλύνω.

watch, φυλακή; keep w., φυλακὴν  
 ποιῶμαι, φρουρῶ; keep w. on,  
 φυλάττω.  
 (*vb.*), φυλάττω, φρουρῶ.  
 watchful, φυλακτικός (good at  
 watching); ἄγρυπνος (remaining  
 awake).  
 watchfulness, see 'vigilance.'  
 water, ὕδωρ.  
 water-serpent, ὕδρα.  
 wave, κύμα.  
 wax, κηρός.  
 way, ὁδός; (manner), τρόπος; in  
 this w., τοῦτον τὸν τρόπον, τούτῳ  
 τῷ τρόπῳ, ἐκ τούτου τοῦ τρό-  
 που, οὕτως; in the w., ἐμποδῶν;  
 make w., εἶκω; make my w.,  
 πορεύομαι; give w., εἶκω; ἀνα-  
 χωρῶ.  
 weak, ἀσθενής, ἀδύνατος.  
 weaken, ἀσθενῇ ποιῶ, μαλάττω.  
 wealth, πλοῦτος, χρήματα.  
 wealthy, πλούσιος.  
 weapon, ὄπλον.  
 wearer, ὁ φορῶν.  
 wearied, grow w., ἀποκάμνω, ἀπαγο-  
 ρεύω (ἀπείπον, ἀπείρηκα).  
 weather, good w., εὐδία; stormy w.,  
 χειμῶν.  
 weave, ὑφαίνω.  
 web, ὕφασμα; spider's w., τὸ ἀρά-  
 χνιον, τὸ τῆς ἀράχνης ὕφασμα.  
 wedding, γάμος.  
 week, use 'day' or 'time.'  
 weep, κλαίω, δακρύνω.  
 well (*noun*), φρέαρ (-ατος, *n.*).  
 well (*adj.*), ὑγιής; am w., ὑγιαίνω.  
 well (*adv.*), εὖ, καλῶς; very w., εἰεν,  
 ἔστω; as w. as, οὐδὲν ἥττον ἢ,  
 καὶ . . . καί.  
 well-being, εὐπραγία, εὐτυχία, σωτη-  
 ρία.  
 well-disposed, εὖνους.  
 wend (my way), πορεύομαι, βαδίζω.

West, αἱ τοῦ ἡλίου δυσμαί.

western, ἐσπέριος.

where (*inter.*), ποῦ; w. from (whence), πόθεν; w. to, ποῖ.

(*rel.*), οὗ, ὅπου; (to which place), οἷ, ὅποι; whence, ὅθεν.

whereas, see 'although,' 'since,' or 'while.'

whether, πότερον; whether . . . or, in ind. questions, πότερον . . . ἢ, sometimes εἴτε . . . εἴτε; in conditional sentence (not dependent on verb of saying or thinking), εἴτε . . . εἴτε.

which (of two), in indirect questions, ὁπότερος, πότερος.

while, χρόνος; for a w., χρόνον τινά; a little w., ὀλίγον χρόνον.

(*conj.*), see § 57.

whine, ὑποιμῶζω.

whip, μάστιξ; (*vb.*), μαστιγῶ.

whisper, ψιθυρίζω, πρὸς τὸ οὖς λέγω.

white, λευκός.

whole, ὅλος, πᾶς; on the w., ἐπὶ τὸ πολὺ, καθόλου, συλλήβδην (summing up), τὸ σύμπαν.

wholesome (food), ὑγιεινός; ὠφέλιμος, συμφέρων, καλός.

wholly, ὅλως, πάντως, ἀτεχνῶς.

wicked, κακός, πονηρός, ἀνόσιος.

wickedness, πονηρία, κακία.

wife, γυνή.

will, it is the w. of, δοκεῖ (or φίλον ἐστὶ) *c. dat.*; against w., ἄκων.

will (*vb.*), (wish), βούλομαι, δοκεῖ μοι.

willing, am w., ἐθέλω.

willingly, ἐκόν.

win (victory), νικῶ; (something), φέρομαι, κτῶμαι.

wind, ἄνεμος.

winding (*noun*), ἐλιγμός.

(*partic.*), ἐλιγμούς ποιούμενος.

window, θυρίς.

wing, πτερόν; (army), κέρας (*n.*).

wisdom, σοφία.

wise, σοφός; (*adv.*), σοφῶς.

wish, εὐχή, ἐπιθυμία, or use *vb.*

(*vb.*), εὐχομαι, or use optative of wish; see § 75.

with, μετά, σύν in *cp.*, ἔχων, φέρων, ἄγων, χρώμενος, οὐκ ἄνευ; see § 128.

withdraw, ὑποχωρῶ, ἄπειμι, ἀπέρχομαι; (*tr.*), ἀπάγω.

within, ἔνδον; ἐντός *c. gen.*

without, ἄνευ; οὐκ ἔχων, οὐ χρώμενος; (with participial noun), use participle or conditional clause, sometimes parataxis (see § 129).

witness, μάρτυς.

(*vb.*), μαρτυρῶ (give testimony); ὁρῶ (see).

woe, πένθος.

wolf, λύκος.

woman, γυνή, ἡ ἄνθρωπος; old w., γραῦς.

wonder, θαῦμα.

wonderful, θαυμάσιος, θαυμαστός.

wont, am w., εἴωθα; was w., see § 73.

woo, μνηστεύω.

wood (piece of w.), ξύλον; (forest), ὕλη.

word, λόγος; often omitted: ταῦτα, those words; use λέγω.

work, ἔργον; hard w., πόνος; (writing), βιβλίον; (prose), πραγματεία, συγγραφή.

(*vb.*), ἐργάζομαι.

world, γῆ, ἡ οἰκουμένη; οἱ ἄνθρωποι; the lower w., αἶδης, τὰ κάτω.

worship, προσκυνῶ, σέβομαι.

worth, ἄξιος, ἀντάξιος.

worthily, ἄξίως.

worthless, φαῦλος, οὐδενὸς ἄξιος.

worthy, ἄξιος, with inf. or gen.;  
(*abs.*), πολλοῦ ἄξιος.

wound, τιτρώσκω, τραυματίζω.

wrath, ὀργή.

wreath, στέφανος.

wreck, ναυαγία; (*prob.*), ἀγνύναι (ship).

wretch, κακός, κακοῦργος, πονηρός;  
poor w., κακοδαίμων, ταλαίπω-  
ρος.

write, γράφω; (a letter), ἐπιστέλλω.

writer, συγγραφεύς.

wrong, οὐκ ὀρθός; am w. in doing,  
οὐκ ὀρθῶς ποιῶ; (*prob.*), ἀδικῶ.

wrongdoer, ὁ ἀδικῶν.

wrongfully, ἀδίκως.

## X

Xenophon, Ξενοφῶν.

Xerxes, Ξέρξης.

## Y

year, ἐνιαυτός, ἔτος (*n.*).

yes, ναί; μάλιστα γέ, πάνυ γε, πάνυ  
μὲν οὖν, κομιδῇ μὲν οὖν; φημί,  
ὁμολογῶ; or the verb of the  
question is repeated with or  
without δῆτα, μὲν οὖν, or γάρ.

yesterday, χθές.

yield, ὑπέικω; see 'surrender'; (fur-  
nish), παρέχω.

young, νέος; y. man, νεανίας.

youngster, παῖς.

youthful, νέος; μαιρακιώδης, παιδι-  
κός (like a boy).

## Z

zeal, προθυμία.

Zeus, Ζεύς.









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